

A  
**DISSWASIVE**  
 FROM  
**Conformity to the World.**  
 AS ALSO  
**GOD'S Severity**  
 AGAINST  
 Impenitent **SINNERS.**  
 WITH A  
**Farewel SERMON**  
 Lately Preached to a Congregation  
 in *London.*

By **HENRY STUBS** Minister  
 of the Gospel.

*Psalm 141. 5. Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oyl, which shall not break my head; for yet my prayer also shall be in their calamity.*

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TO THE  
Professors  
OF THIS  
A G E.

**D**O you not know that  
you ought to be fol-  
lowers of God, and  
Christ, and the  
Saints, Ephes. 5. 1. Matth. 16.  
24. Heb. 6. 12. and not the  
multitude, Exod. 23. 2. not the  
world, Rom. 12. 2. And dare  
you yet to set up them to be your  
patterns, and to follow their

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examples, who are not at all esteemed in the Church? I speak it to your shame, Is there not a Holy Christ to be your Pattern, and a Holy Word to be your Rule; but Professors of Religion must needs be as the irreligious of the world, taking example from them, who will take no example from Christ? Now therefore there is utterly a fault amongst you, because you conform so much to this world, contrary to that express prohibition, Rom. 12. 2. Be not conformed to this world; and because you have so much fellowship with the unfruitful works of darkness; contrary to that word, Eph. 5. 11. Why are ye  
not

of this Age.

not rather Reprovers of the world, and condemners of it, as Noah was, Heb. 11. 7. By your walking as Christ walked, 1 John 2. 6. and according to Rule? Gal. 6. 16. Why do you not rather suffer your selves to be derided and despised? Know you not that the world you conform to lies in wickedness? 1 John 5. 19. And that the unrighteous world shall not inherit the Kingdom of God? 1 Cor. 6. 9. you know it. And you know also that Eyes are upon you, observers you have many, God, Angels, and Men; you had need look well to your wayes: you have a Rule to talk and walk by. 'Tis not for  
you

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*you to say, we will be as the Heathen, Ezek. 20. 32. we will be as others, contrary to Eph. 4. 17. Which forbids you to walk as others, in the vanity of your minds: Remember the words of Christ to his Disciples, Luke 22. 26. ye shall not be so: You must walk as Christ walked. He has left you an example, 1 Pet. 2. 21. If you shall walk as others, you will by so doing give great occasion to the enemies of God to Blaspheme, 2 Sam. 12. 14. And be stumbling blocks to the world: and if offences come by you unto the world, woe unto you, Matth. 18. 7: Remember David, and what God told him,*  
The

of this Age.

The child that is born to thee shall surely dye; *verily the name of God is blasphemed among the prophane through you; Rom.2.24.* You should adorn the doctrine of God our Saviour in all things; *mark In all things, Tit.2.10. and be very tender of the name of God and his doctrine, that it be not blasphemed through you, 1 Tim.6.1.* If it be, be sure God will be as good as his word, *Amos 3.2.* You only have I known, therefore I will punish you. Christ has somewhat against you already, because you have left your first love. Remember therefore from whence you are fallen, and repent, and do your first

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first works, or else I will come unto you quickly, and will remove your candlestick out of its place, except you repent, *Rev. 2. 4, 5.* *Would I could say of you as it follows, vers. 6. with a little alteration,* But this you have, that you hate conformity to the world which Christ also hateth. Brethren, be ye followers of Christ, and mark them which walk so, as that ye have Christ for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their back and belly, whose

of this Age.

whose glory is in their shame,  
who mind earthly things, Phil.  
3. 17, 18, 19. But let your con-  
versation be in Heaven, as was  
Pauls and the Saints at Phil-  
lippi, Phil. 3. 20. Seek you  
the things which are above,  
where Christ sitteth at the right  
hand of God. Set your af-  
fections on things above, and  
not on things on the earth;  
for you profess your selves to  
be dead, and your life is hid  
with Christ in God. When  
Christ, who is your life, shall  
appear, then shall you appear  
with him in Glory. Mortifie  
therefore your members which  
are upon the earth; Col. 3. 2,  
3, 4, 5. I beseech you by the  
mercies

To the Professors, &c:

*mercies of God, the meekness of Christ, and by your appearing before his judgment seat; hear counsel and receive instruction, that you may be wise at length, Prov. 19.20. If you will not hear counsel and receive instruction, read Jer. 6.8. and consider and tremble. That you may is the prayer of one who wisheth above all things that your souls may prosper, and be adorned as your bodies do and are.*

NON-



I

# NON-CONFORMITY TO THIS WORLD.

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Rom. 12. 2.

*And be not conformed to this world.*

**I**N this and the foregoing verse we have an exhortation to holiness, branched out into three particulars.

1. *That we present our bodies, a living sacrifice, holy, acceptable to God.*
2. *And not be conformed to this world.*
3. *But to be transformed by the renewing of our mind.*

*I beseech you* : though I might be bold in Christ to enjoin you, yet for love sake, I rather beseech you, pray and intreat you.

*Therefore*, seeing you have received so much mercy from God through Christ.

*Brethren*, being all the Children of God through faith in Christ, Gal. 3. 26.

*By the mercies of God, bestowed on you.* Gods mercy is one, but the effects and

B

f uics

fruits of it are many ; Election, Redemption, Justification.

*That you present your Bodies ;* not your Souls onely, but your Bodies also : God will have the Body conformed to his will, and not to the world, as well as the Soul ; for the Body is for the Lord, for the service of the Lord , and the Lord for the Body, 1 Cor. 6. 13. Our Bodies being his, and bought with a price, 1 Cor. 16. 19, 20. Our Bodies being the members of Christ, 1 Cor. 6. 15. and therefore also must we glorifie God with our Bodies, 1 Cor. 6. 20.

The Apostle praying for the *Thessalonians*, prayes that their Bodies, as well as their Souls, might be sanctified, 1 Thes. 5. 23. I note this the rather, because many think they may do what they will with, and make what use they will of their Bodies ; but they are greatly deceived, for the Body is not for Fornication, 1 Cor. 6. 15. no not for Ostentation, to make a shew with it. Read, Rom. 6. 13, 19.

*That you present them ;* 1. That you offer and consecrate them to God as a Sacrifice of thankfulness ; as Heb. 13. 35.

*Aliving sacrifice*, dead indeed unto sin, but alive to God, *Rom. 6. 11.* being quickned by his spirit, that we might not live to our selves, but to him who died for us, *2 Cor. 5. 15.*

*Holy*, not regarding, but hating iniquity in our hearts; for if iniquity be regarded, we cannot be accepted: *Psalms 66. 18.*

*Acceptable to God*, well pleasing to him through Jesus Christ, *1 Pet. 2. 5.* through faith in him, without which we cannot please God, *Heb. 11. 6.*

*Which is your reasonable service.* 1. *Your service of God*, which consists not in the offering up of unreasonable Beasts, as heretofore, but in the offering up of your reasonable selves. Or, *Your service*, which is agreeable to the Rules of true Reason.

*And be not conformed:* 1. Take not upon you the form or fashion of this wicked world, make not the Manners and Pleasures of worldly men your rule to walk by.

*But be ye transformed*, changed, altered.  
1. More and more.

*By the renewing of your mind*, understanding, will and affections.

*That ye may prove.*

1. Discern, understand.
2. Approve.
3. Give proof by a Godly life that you do understand and approve.

*That good, acceptable and perfect will of God.*

1. *Good*, which teacheth, and leadeth to that which is good, and makes good.

2. *Acceptable*, nothing being acceptable to God but what is according to his will.

3. *Perfect*, comprehending all things necessary to salvation, 2 Tim. 3. 16.

These words, *And be not conformed to this world*, are a Dehortation: Wherein,

1. The Persons Dehorting, *Paul a servant of Jesus Christ, called to be an Apostle*, one that well understood the mind of his Lord and Master, and would give nothing in charge but what he had received, 1 Cor. 11. 23.

2. The Persons Dehorted, *The believing Romans, beloved of God, called to be Saints*, Rom. 1. 7. *Yea, eminent Saints*, Rom. 1. 18. *Such as had obeyed from the heart*, Rom. 6. 17.

3. The thing they are Dehorted from, *viz. Conformity to this world*, which you, who

## to the World.

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who are Saints, and called to the Kingdom and Glory of God, should look upon with contempt, and trample under foot.

4. The Mode of the Dehortation, tis in a beseeching way; *I beseech you.*

5. The Motive; *By the mercies of God.*

Doct. *'Tis the will of the most holy God, that they who are called to be Saints should not conform to sinners. They that are called out of the world must not be conformed to this world.*

I shall shew you,

1. What is meant by the World.
2. What meant by conformed.
3. What of the World must not be conformed unto.
4. That it is so.
5. Why.
6. The Use.

First, What is meant by the World? By the world understand *The Men of the world*, Psal. 17. 14. Worldly minded Men and Women, who have their hearts, inheritance, and happiness here, their portion in this life. *The wicked of the world*, Job. 14 17.

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These are called the World,

1. Because they are ruled by the God of this world, *2 Cor. 4. 4. Eph. 2. 2.*

2. Because they have received onely the spirit of the world, that spirit which teacheth worldly things, and placeth its happines in worldly things, *1 Cor. 2. 12.*

3. Because they are satisfied and contented with the things of this world, *Psal. 4. 6. & 17. 14. Phil. 3. 19.*

4. Because they are the major part of world.

Secondly, What meant by Conformed?

By conforming to the world understand, fashioning our selves according to it; resembling the world, and being like to it; making the men of the world our Pattern, our Example, and Copy to write after.

When we approve, imitate and follow the sinful fashions and practices of this world, then we conform to it.

Now, not to be Conformed to this world, is not to approve, not to imitate, not to follow the sinful, vaine, foolish fashions and practices of this world.

Not to put on their form and shape in our behaviour.

Thirdly,

Thirdly, What of the world it is wherein we must not be conformed unto it.

1. Not in that wickedness the world lies in, *1 Joh. 5. 19.*

Not in that unrighteousness it is filled with: a Catalogue whereof is set down, *Rom. 1. 29, 30, 31.*

Not in those works of darknes it delights in, *Rom. 13. 12, 13.*

Not in those works of the flesh, set down *Gal. 5. 19, 20, 21.*

Not in the walk of the Gentiles, *Ephes. 4. 17, 18, 19. 1 Pet. 4. 3.*

Not in its lustings, *1 Joh. 2. 16.*

We must not be conformed to <sup>1d</sup> ~~the~~ <sup>let</sup> in its sinful Customs, Dispositions, Practices.

We must not be conformed to the practice of worldly men, in Natural, Civil, and Religious actions.

We must not eat and drink as they do, for they feed themselves without fear; *Jude 12.*

We must not buy and sell as they do, for therein they walk not by that rule *Mat. 7. 12.*

We must not carry our selves in Religious matters as they do.

We must not hear as they do, for they hear without preparation before hearing,

Attention  
Affection  
Application } at hearing.

Practice after hearing. See *Ezek.* 33. 31.

We must not pray as they do: For  
1. They make light of Prayer, *Job* 21. 15.

2. They Pray with the lip onely, and not with the heart, *Isa.* 29. 13. *Mat.* 15. 18.

3. They continue not in Prayer, they grow weary.

4. They think to be heard for their much speaking, *Matth.* 6. 7.

5. They turn away their ear from hearing <sup>by</sup> <sup>to</sup> whom they Pray, *Prov.* 28. 9.

6. They aim amiss in Prayer, *1am.* 4. 3.

We must not come to the Lords Table as they do, for they come unpreparedly.

Nor observe Sabbaths as they do, for they trifle them away.

Nor sing Psalms as they do, for they sing not with the heart, but voice onely.

Nor fast as they do, for they abstain onely from food, not from sin.

Fourthly, That it is so, That Saints must not conform to sinners.

*Thou shalt not follow a multitude to do evil, Exod.* 23. 2.

*After*



After the doing of the Land of Egypt and Canaan shall ye not do, neither shall ye walk in their ordinances: Levit. 18. 3.

Thou shalt not learn to do after the abominations of the Nations: Deut. 18. 9.

Walk not in the way of sinners, refrain thy foot from their path: Prov. 1. 15.

Enter not into the path of the wicked, go not in the way of evil men: Avoid it, pass not by it, turn from it, and pass away: Prov. 4. 14, 15.

If sinners entice thee, consent thou not: Prov. 1. 10.

Thus saith the Lord, Learn not the way of the Heathen: Jer. 10. 2.

Though Israel play the Harlot, yet let not Judah offend: Hos. 4. 15.

This I say therefore, and testifie in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind: Ephes. 4. 17.

Have no fellowship with the unfruitful works of darkness, but rather reprove them: Ephes. 5. 11.

Ye are children of the light, and of the day; not of the night, nor of darkness: Therefore let us not sleep, as do others; but let us watch and be sober: 1 Thes. 5. 5, 6.

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*The Kings of the Gentiles do so and so:  
But ye shall not be so: Luke 22. 25, 26.*

St. Peter speaks of some Converts that would not run with the world in their sinful fashions and courses, though they were wonder'd at and evil spoken of therefore; 1 *Pet.* 4. 4.

- 1. From the World.
- 2. From themselves.
- 3. From Christ.

Fifthly, Why. } 4. From the things  
                              themselves wherein  
                              conformity to the  
                              world is practiced.

First, From this World.

1. Because Satan is the God and Prince of it, 2 *Cor.* 4. 4. *Joh.* 12. 31. & 14. 13. & 16. 11.

2. Because 'tis an evil world, *Gal.* 1. 4. and lyes in wickedness, 1 *John* 5. 19. See its description, *Psal.* 36. 1, to 5. & *Rom.* 3. 11, &c. & 8. 7. *Ephes.* 4. 18; 19.

3: Because this evil world must give account, even for those things wherein we are so prone to follow it, 1 *Pet.* 4. 5.

4. Because the end of it is destruction, *Phil.* 3. 19. You would not suffer with it, and will you sin with it?

Secondly.

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Secondly, From themselves, who by profession are Saints, Christians.

1. *Because they are not of the world, but are called out of it; Joh. 15. 19.*

*God hath separated you from others to be his own peculiar; Levit. 20. 24. Exod. 19. 5.*

Hence, for this cause, as well as others, 'twas that God was displeased with his people of old, *for desiring a King, that they might be like the Nations, 1 Sam. 8. 5. viz. Because God hath severed them from other people that they should be his: Levit. 20. 26.*

2. *Because they have better Principles, then the world has, viz.*

*Pure Heart,*  
*Good Conscience,* } *1 Tim. 1. 5.*  
*Faith unfeigned,*

*They have Christ in them; as a principle of their life, Gal. 2. 20. And the Spirit of God, 1 John 4. 4. 1 Cor. 2. 12.*

*The Principles of the world are,*

*An impure Heart,*  
*A bad Conscience,*  
*Real unbelief.*

*Yea Satan, Ephes. 2. 2. 1 Pet. 4. 4. and the spirit of the world, 1 Cor. 2. 12.*

*Now*

Now is not this a good reason why the people of God should not conform to this world? for should they of *better principles* conform to them of *worse*? Should they that have a *pure Heart, good Conscience,* and *Faith unfeigned*, conform to those that have an *impure Heart, a bad Conscience,* and *real Unbelief*? Should they who have *Christ and the Spirit of God in them*, conform to them who have *Satan and the Spirit of the world in them*?

3. Because they have better patterns to conform to, then the world is, *viz.*

1. God, *1 Pet. 1. 15, 16.*

2. Christ, *Col. 2. 6: 1 John 2. 6.*

3. Saints, *Heb. 6. 12. Phil. 3. 17.*

*Mark them which walk so as ye have us for an ensample:* So as ye have the servants of Christ, not the world for your example.

4. Angels and glorified Saints. We must study so to do the will of God on Earth, as 'tis done in Heaven: *Matth. 6. 10.*

Now, judge in your own Consciences, should they who have such excellent patterns, conform to the pattern of a base world?

4. Because they are bound by their Baptism to the contrary, *viz. To renounce the world, the pomps and vanities thereof, and not to follow, or to be led by it.* Now should we do that which is a breach of our Baptismal Covenant.

5. Because you that are Saints are born to great matters, *even to an inheritance incorruptible and undefiled, &c. 1 Pet. 1. 3, 4.* and should you, persons that are new born to so great an estate, should you please your selves in a conformity to the poor things of this world?

6. Because you are grown up to maturity, to years of discretion; so that it is time for you to put away childish things: Whilst you were Children 'twas more tollerable, but now that you are grown up to be men, to be so childish and foolish is intollerable. See 1 Cor. 13. 11.

7. Because you are more excellent then your neighbour, *Prov. 12. 26.* and therefore must not conform to them. For shall the more noble conform to the more ignoble? *Ye are Gods treasure, Psal. 135. 4.* And shall Gods treasure conform to the refuse of this world? You are *Priests of God, 1 Pet. 2. 9.* And shall the Priests of God conform to common people? The  
Priests

Priests of old were not to touch any unclean thing.

8. *Because you have not so learned Christ,* Ephes. 4. 20. *q. d.* The Doctrine of Christ in which you are instructed, and which you have learned, requires another manner of life from you, then that which the Gentiles lead, therefore you should not imitate them. Christ hath taught you otherwise, *The grace of God which bringeth salvation, teacheth you to deny ungodliness and worldly lusts; and to live Righteously, soberly, and godly in this present world;* and not to conform to its unrighteous, intemperate and ungodly life, Tit. 2. 11.

9. *Because you are now within sight of home, your Fathers house; and your salvation is nearer, and therefore must cast off the works of darkness, and walk honestly as in the day, not in rioting, drunkenness, not in chambering and wantonness, not in strife and envying: As the world does.* Rom. 13. 11, 12. Your thoughts should now be so taken up and pleased with what you have in view, the great things which are to come, and so near to come, that all the toys and trifles this world is so much pleased with, should be looked upon by you with disdain.

10. Because you shall now very speedily be separated from this world, and distinguished from it, and delivered from that wrath which they shall suffer for ever and for ever; and will you conform to them now, in those things for which they shall suffer the vengeance of eternal fire? would you have your souls gathered hereafter with those you conform to here, and whose fashions you have learned here? *David would not, Psal. 26. 9.*

Thirdly, From Christ.

1. Because *Christ designedly gave himself to deliver us from this present evil world according to the will of God and our Father, Gal. 1. 4.* To what he gave himself, see *Isa. 50. 6. & 52. 14. His back to smiters, his cheeks to them that plucked off the hair, his face to shame and spitting.* Consider this you proud men and women, whose Backs, Faces, Heads, Necks, Breasts, and Armes, shew the pride of your Hearts. Did Christ give himself to suffer all this, that he might separate and deliver you from conformity to this world? And is not this a good Reason why you should not conform unto it, in hair, habit, and nakedness.

2. Because Christ and his Kingdom is not of this world. 1. *Christ is not of it, Joh. 8. 23.* 2. *His Kingdom is not of it, Joh. 18. 36.* Not onely in respect of the subjects, but in opposition to worldly Kingdoms, which come with external pomp and observation. But Christ's Kingdom is not so, *Luke 17. 20, 21.*

Fourthly, From the things themselves wherein conformity to the world is practised.

1. Because these things are not of the Father, but of the Devil, and the world, *1 Joh. 2. 16.*

2. Because the love of these will not consist with the love of God, *1 Joh. 2. 15.*

3. Because these things pass away, *1 Cor. 7. 31. 1 Joh. 2. 17.*

Sixthly, The Use.

1. Of Information. Then the best are prone to conformity to this world, so far as they are carnal; what need else of this Prohibition, *Be not conformed to this world.* Even Joseph was found guilty of conformity to Pharaohs Courtiers in swearing by the life of Pharaoh, *Gen. 42. 15, 16.*

2. Use of Reproof, Of such as profess themselves to be Saints, and to be called to fellowship with Christ, and yet have fellowship



lowship with the unfruitful works of darkness; who profess themselves to be called out of the world, and yet conform unto it; who profess themselves to be Saints, and yet live like sinners. God finds fault with this, and is much displeased that his people should learn the works of the Heathen, *Psal.* 106. 35. And think you it doth not displease him that we should learn the fashions of the world, and serve their Idols, *Psal.* 106. 36. Do not they whose fashions you learn, make Idols of their Hair, Skin, and Habit? and will you serve their Idols? Pray God they prove not a snare unto you. Read, *1 King.* 14. 24. *2 King.* 17. 33. *2 Chron.* 13. 9. & 25. 14, 15.

May we not well say to such as conform to this world, as *Jehu* the Prophet said to *Jehosaphat*, *2 Chron.* 19. 2. should you conform to the ungodly, and love and like the practices of them that hate the Lord! Pray God wrath may not come upon you for this. *Hezekiah* a good man was proud of his fine things, *2 Chron.* 32. 25, 26. with *2 King.* 20. 13. but wrath came upon him for it. Read, *Ezek.* 23. 26.

3. Use of Examination. Do not we conform to this world? even we who in some things are Non-conformists?

Do not many, who in some things separate from the world, in other things conform unto it?

Do not many that separate from their worship, conform to their works?

Have not many fellowship with the world in the unfruitful works of darkness, that will have no fellowship with them in worship?

The world is for rioting, drunkenness, chambering and wantonness, strife and envying, Rom. 13. 13. Would Professors were not so too?

The world is for lasciviousness, lusts, excesses of Wine, revellings, banquetings, 1 Pet. 4. 3. Would Professors were not so too?

All that is in the world, is the lust of the flesh, the lust of the eye, and the pride of life, 1 Joh. 2. 16. Now I beseech you let's deal truly with our selves, do not we conform to this world in these? In lusting after Pleasure, Profit, and Preferment; are not these in too great account with us? Do not we love, desire, and seek after these? Would you that are Professors could wash your hands from voluptuousness,

ness, covetousness, pride and vain glory.

Take a view of the *world*, and then take a view of *your selves*, and then judge whether you do not conform unto it.

## A.

The world is,

*Atheistical*, without God in the world, Psal. 14. 1. Eph. 2. 12. Are not we so too, or very near it? See *Isa.* 49. 14. & 51. 13. *Psal.* 77. 9.

## B.

*Blasphemous*, Psal. 74. 18. And are not we guilty of this too much? See *Rom.* 2. 24.

## C.

*Covetous*, 2 Pet. 2. 14. And are not Professors so too? *Judas* a Professor, and *Demas* a Professor were so; 2 *Tim.* 4. 10.

## D.

*Defrauding*, Rom. 1. 29. And do not Professors the same? See 1 *Cor.* 6. 8.

## E.

*Envious*, Gal. 5. 21. And are not Professors so too? See 1 *Cor.* 3. 3.

*Fear-*

## F.

*Fearful of suffering for religion*; of these read, *Rev.* 21. 8. And are not Professors so too? See *Matth.* 13. 21. Even *Peter* was too fearful.

## G.

*God-distrusting*, *Psal.* 20. 7. *Jer.* 17. 5. And are not Professors so too? See *Isa.* 31. 1.

## H.

*Haughty*, *Rom.* 1. 30. And are not Professors so too? See *2 Tim.* 3. 2, with 5. Did not the Disciples of Christ affect superiority?

## I.

*Idle, Sloathful*, *Ezek.* 16. 49. And are not Professors so too? *2 Thes.* 3. 11. *1 Tim.* 3. 13. *Matth.* 25. 26.

## K.

*Kain-like, Brother hating*; *1 Joh.* 3. 13. *Prov.* 29. 27. *Joh.* 15. 18, 19. And are not Professors so too? See *Jude* 11.

## L.

*Lukewarme, Indifferent*, *1 King.* 18. 21. And are not Professors so too? See *Rev.* 3. 16.

## M.

*Murmuring*, *2 King.* 6. 33. *Rev.* 16. 10, 11. *Isa.* 8. 21. And are not Professors so too? See *1 Cor.* 10. 10. Neg-

N.

*Negligent*, neglects duty to God and man. 1. To God, *Psal.* 14. 4. 2. To man, *Ezek.* 16. 5. And are not Professors so too?

O.

*Offence-giving*, *Matth.* 18. 7. Do not Professors do so too? They did in Pauls time, *Rom.* 14.

P.

*Passionate*, froward, fretful; as Nabal, *1 Sam.* 25. 17. Are not Professors so too? See *Jonah* 4. 9.

Q.

*Quarrellsome*, *Contentious*; Are not Professors so too? See *1 Cor.* 1. 11. & 6. 7.

R.

*Revengeful*; Are not Professors so too? See *Luke* 9. 54.

S.

*Secure*, like Laish, *Judg.* 18. 7. Are not Professors so too? See *Jer.* 8. 6, 7. *Hos.* 7. 9.

T.

*Treacherous*; Are not Professors so too? *Mic.* 7. 4, 5.

U.

*Uncharitable*; *Mat.* 25. 42, 43. Are not Professors so too? See *1 Sam.* 2. 15, 16. *Job.* 3. 17  
Waver-

W.

*Wavering, unbelieving; Joh. 5. 38. & 10. 26. Joh. 12. 39, 47. And are not Professors so too? See Joh. 6. 60, 64, 66. Yea, see Luke 24. 25. Joh. 20. 25.*

4. Use of Dehortation. *Be not conformed to this world.*

That I may the better dissuade you from conformity to this world, I shall shew you,

1. What they are called to whom you are beseeched not to conform.

2. What those things are called wherein you are desired not to conform.

3. What you your selves are called, who are dissuaded from conformity to this world.

4. How God is affected and carries towards this world which you are beseeched not to conform to.

5. How the world is affected and carries towards you who are dissuaded from this conformity.

First, What they are called, to whom you are beseeched not to conform.

They are called,

1. *Men of this world*, Psal. 17. 14 whose portion is in this life.

Now

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Now shall those who have God to be their portion, *Psal. 16. 5.* conform to these?

2. *The Children of this world*, Luke 16. 8. who are well pleased with the rattles, toys and trifles of this world.

Now shall those who are born of God, to an inheritance incorruptible, &c. *1 Pet. 1. 3.* conform to these?

3. *The Disputers of this world*: The enquirers of this age, so the Dutch, *1 Cor. 1. 20.*

Now shall those who have the Scriptures to search, *Joh. 5. 39.* conform to these?

4. *The Fornicators of this world*, *1 Cor. 5. 10.*

Now shall the chaste Virgins of Christ, *2 Cor. 11. 2.* conform to these?

5. *The Friends of this world*, *Jam. 4. 4.* who are the enemies of God.

Now shall the Friends of God, *Joh. 15. 14, 15.* conform to these?

6. *The Rich in this world*, who are apt to be high minded, *1 Tim. 6. 17.*

Now shall the Humble and Contrite, with whom the high and lofty One vouchsafes to dwell, *Isa. 57. 15.* conform to these?

Now

Secondly,

Secondly, What those things are called wherein you are desired not to conform to this world.

1. *The darkness of this world*, Eph. 6. 12.

Now shall they that are light in the Lord, Eph. 5. 8. conform to the world in its darkness?

2. *The Wisdom of this world*, 1 Cor. 2. 6. & 3. 9. *which descendeth not from above, but is earthly, sensual, devilish*, James 3. 15.

Now shall a wise man endued with wisdom from above, Jam. 3. 13, 17. conform to this earthly, sensual, devilish wisdom of the world?

3. *The Cares of this world*, Mat. 13. 22.

Now shall they who have a Father in Heaven, who knoweth their needs, and careth for them, Mat. 6. 32. 1 Pet. 5. 7. care as the world doth?

4. *The Course of this world*, Eph. 2. 2.

Now shall they who are called out of the world, and now are not of the world, Job. 15. 19. and whom the world hates, run the course of this world?

5. *The Fashion of this world which passeth away*, 1 Cor. 7. 31.

Now



Now shall they who have in Heaven a better and more enduring substance, *Heb.* 10.34. fall in love with the fashions of this world?

6. *The lusts of men*, 1 *Per.* 4. 2.

Now shall they who have Gods law written in their hearts, *Heb.* 8. 10. live according to the lusts of men?

Thirdly, What you your selves are called, who are diswaded from conformity to this world.

A.

1. *Adopted Sons*, *Gal.* 4. 5. *Sons and Daughters*, 2 *Cor.* 6. 18. Others, the ungodly, men of the world are called Bastards, *Heb.* 12. 8.

Now shall the Sons and Daughters of God conform to the Bastards of this world?

2. *Alive to God*, *Rom.* 6. 11. Others are dead in sin, *Ephes.* 2. 1. *Luke* 15. 32.

Now shall they who are alive to God, conform to those who are dead in sin? I say as *Paul* in a like case, 1 *Cor.* 6. 15. *God forbid.*

B.

3. *Believers*, *Act.* 5. 14. *The men of the world are called unbelievers*, 2 *Cor.* 6. 14.

C

Now

Now shall Believers conform to, and yoke with unbelievers?

*God forbid.*

4. *Blessed of the Lord*, Gen. 26. 29. *Psal.* 115. 15. The wicked are the Cursed of the Lord, *Psal.* 37. 22.

Now shall the Blessed of the Lord, conform to the Cursed of the Lord?

*God forbid.*

C.

5. *Children of God*, 1 Joh. 3. 10. The wicked are called Children of the Devil, 1 Joh. 3. 10.

Now shall the Children of God conform to the Children of the Devil?

*God forbid.*

6. *Children of Light*, Luk. 16. 8. 1 Thes. 5. 5. The men of the world are called Children of Darkness, 1 Thes. 5. 5. Now shall the Children of Light conform to the Children of Darkness?

*God forbid.*

7. *Children of wisdom*, Matth. 11. 19. The wicked are called foolish Children, that have no understanding, Jer. 4. 22.

Now shall the Children of wisdom conform to the sons of this world?

*God forbid.*

8. Chil-

8. *Children of the free woman*, Gal. 4. 30, 31. The wicked are called the Children of the bond woman, *Ibid.*

Now shall the Children of the free woman conform to the Children of the bond?

*God forbid.*

9. *Children of Sion*, Psal. 149. 2. *Babylon* also has Children, for she is the Mother of Harlots and abominations, Rev. 17. 15.

Now shall the Children of *Sion* conform to the Children of *Babylon*?

*God forbid.*

10. *Children of the Highest*, Luke 6. 35. *Who dwells in the high and holy place*, Ma. 57. 15. The wicked are called the Children of this world, Luke 16. 8. and Inhabiters of the Earth, Rev. 12. 12.

Now shall the Children of the Highest conform to the Children of this low world?

*God forbid.*

11. *Christians*, Act. 11. 26. *Some crucified him afresh*, Heb. 6. 6. as they do who reckon of him and reject him, as the Jews did who crucified him.

Now shall Christians conform to the crucifiers of Christ? *God forbid.*

12. *Christs Brother, Sister, and Mother*,  
*Matth. 12. 50.* The wicked are Aliens  
 from the Church of Christ, and stran-  
 gers from the Covenants of Promise,  
*Ephes. 2. 12.*

Now shall Christs Brother, Sister,  
 and Mother, conform to strangers?

*God forbid.*

13. *Crown of glory, Royal Diadem*, *Isa.*  
*62. 3.* The wicked are Christs foot-  
 stool, *Psal. 110. 1.*

Now shall Crowns of glory, and  
 Royal Diadems conform to foot-stools?

*God forbid.*

D.

14. *Devout*, *Act. 2. 5.* *Act. 10. 2.* The  
 wicked are without God, *Eph. 2. 12.*

Now shall the Devout conform to  
 those who are without God in the  
 world?

*God forbid.*

15. *Discreet, who guide their affairs with*  
*discretion*, *Psal. 112. 5.* The wicked  
 are void of counsel, *Deut. 32. 28.* and  
 oft-times their counsels, such as they  
 are, are carried Headlong, *Job 5. 13.*

Now shall they who do or should  
 guide their affairs with discretion, con-  
 form to those who are void of coun-  
 sel,

sel, or whole counsel is carried head-long?

*God forbid.*

E.

16. *Elect of God*, Col. 3. 12. The wicked are rejected of God, *Jer.* 6. 30.

Now shall the Elect of God, conform to the rejected of God?

*God forbid.*

17. *Esposued of Christ*, 2 Cor. 11. 2. *Hos.* 2. 19. The wicked are called Adulterers and Adulteresses, *Jam.* 4. 4.

Now shall the Esposued of Christ conform to the Adulterers and Adulteresses of this world?

*God forbid.*

F.

18. *Friends of Christ*, *Joh.* 15. 14, 15. The wicked are called his Enemies, *Luke* 19. 27.

Now shall the Friends of Christ, conform to the Enemies of Christ?

*God forbid.*

19. *Faithful servants*, *Matth.* 24. 45. & 25. 23. The wicked are called Sloathful servants, *Matth.* 25. 26.

Now shall Faithful servants conform to Sloathful servants?

*God forbid.*

30      *Don-conformity*

G.

20. *Good*, Matth. 12. 35. The wicked are called Evil, *ibid.* and naught, *Prov.* 6. 12.

Now shall the Good conform to the Evil ?

*God forbid.*

21. *Godly*, Psal. 12. 1. The wicked are called Ungodly, Psal. 1. 4.

Now shall the Godly conform to the Ungodly ?

*God forbid.*

22. *Gold*, Job 23. 10. The wicked are likened to Dross, *Psal.* 119. 119.

Now shall Gods Gold conform to the Dross of this world ?

*God forbid.*

H.

23. *Happy*, Psal. 144. 15. The wicked are Miserable, *Rev.* 3. 17.

Now shall the Happy conform to the Miserable ?

*God forbid.*

24. *Heavenly*, *Having their conversation in Heaven*, Phil. 3. 20. The wicked are Earthly, minding Earthly things, *Phil.* 3. 19. Men of the Earth, *Psal.* 10. 18.

Now

Now shall the Heavenly conform to the Earthly?

*God forbid.*

25. *Household of God*, Eph. 2. 19. *And Household of faith*, Gal. 6. 19. The wicked are the Household of Satan, 2 Cor. 4. 4. The Devils work-house, Ephes. 2. 2.

Now shall the Household of God conform to the Household of Satan?

*God forbid.*

I.

26. *Jewels, Gods Jewels*, Mal. 3. 17. The wicked are Worthless, Prov. 10. 20.

Now shall Jewels of great price, conform to the Worthless things of this world?

*God forbid.*

27. *Innocent*, Job 4. 7. Jer. 19. 4. The wicked are Hurtful, Bryars and Thorns, Isa. 27. 4.

Now shall the Innocent conform to the Hurtful?

*God forbid.*

K.

28. *Kings and Priests*, Rev. 1. 6. The wicked are called Common and Unclean, Act. 10. 28.

Now shall Kings and Priests conform  
to the Common and Unclean?

*God forbid.*

L.

29. *Lambs*, Joh. 21. 15. Isa. 40. 11. The  
wicked are Lions, Wolves, *Mat.* 10. 16.

Now shall Sheep and Lambs conform  
to Lions and Wolves?

*God forbid.*

30. *Lords Freemen*, 1 Cor. 7. 22. The  
wicked are Satans bondmen, 2 *Tim.* 2.  
28.

Now shall, &c. *God forbid.*

M.

31. *Meek of the Earth*, Zeph. 2. 3. Psal.  
149. 4. The wicked are Raging waves  
of the Sea foaming out their own shame,  
*Jude* 13.

Now shall, &c. *God forbid.*

32. *Members of Christ*, 1 Cor. 6. 15.  
*Eph.* 5. 30. Some wicked are Members  
of an Harlot, *ibid.* Limbs of Satan.

Now shall, &c. *God forbid.*

33. *Men of Wisdom*, Micah 6. 9. The  
wicked are Mad, *Eccles.* 9. 3. *Act.* 26.  
11. Not themselves, *Luke* 15. 17.

Now shall, &c. *God forbid.*

34. *Merciful*, *Matth.* 5. 7. Psal. 37. 26.  
The wicked are Unmerciful and cruel,  
*Matth.* 25. 42, 43. Now



Now shall, &c. *God forbid.*

35. *Mourners*, *Maith.* 5. 4. The wicked are all for Mirth, carnal Mirth, *Isa.* 22.

13. *Amos* 6. 5, 6.

Now shall, &c. *God forbid.*

N.

36. *New creatures*, 2 *Cor.* 5. 17. The wicked are Old in sin; of some 'tis said they were Old in Adulteries, *Ezek.* 23.

43. Corrupt nature in them is called the Old man, *Ephes.* 4. 22.

Now shall, &c. *God forbid.*

O.

37. *Old Disciples*, so some are called, *Act.*

21. 16. *And Fathers*, 1 *Joh.* 2. 13.

Some are Young, raw, unexperienced Professors.

And shall Old Disciples conform to the ~~se~~ *God forbid.*

38. *Obedient*, *Rom.* 6. 17. The wicked are called Disobedient, *Tit.* 1. 15.

1 *Tim.* 1. 9.

Now shall, &c. *God forbid.*

P.

39. *Precious*, *Jer.* 15. 19. *Isa.* 43. 4.

*Excellent*, *Psal.* 16. 3. *Precious Sons*

*of Sion*, *Lam.* 4. 2. The wicked are

Vile, *Jer.* 15. 19. The wicked are cal-

led Vile persons, *Psal.* 15. 4. *Dan.* 11. 21.

Now shall, &c. God forbid.

Q.

40. *Quiet*, Psal. 35. 20. according to the injunction given, 1 *Thes.* 4. 11. The wicked are unquiet like the troubled Sea which cannot rest, *Isa.* 57. 20. Given to change, *Prov* 24. 21. And busie Bodies in other mens matters, 1 *Pet.* 4. 15. 2 *Thes.* 3. 11.

Now shall, &c. God forbid.

R.

41. *Righteous*, *Matth.* 13. 13. *Isa.* 3. 10. *Matth.* 25. 46. The wicked are Unrighteous, 1 *Cor.* 6. 9. Enemies of Righteousness, *Act.* 3. 10.

Now shall, &c. God forbid.

42. *Redeemed of the Lord*, *Isa.* 62. 12. The wicked are Forsaken, left in Bondage, *ibid.* And Reprobate Silver, rejected of God, *Jer.* 6. 30.

Now shall, &c. God forbid.

S.

43. *Sanctified in Christ*, 1 *Cor.* 1. 2. *Saints*, *Saints of the most High*, *Dan.* 7. 25, 27. *The Holy people*, *Isa.* 62. 12. *A Holy Nation*, 1 *Pet.* 2. 9. The wicked are Unholy and Profane, 1 *Tim.* 1. 9. 2 *Tim.* 3. 2. Bruit beasts, 2 *Pet.* 2. 12. Swine, *Matth.* 7. 6.

Now

Now shall, &c. God forbid.

44. *Servants of the most high God*, Dan. 3. 26. Act. 16. 17. The wicked are the Servants of Sin, Rom. 6. 17. and of divers Lusts, Tit. 3. 3.

And shall, &c. God forbid.

45. *Spiritual men*, 1 Cor. 2. 15. The wicked, *Natural men*, 1 Cor. 2. 14.

And shall, &c. God forbid.

46. *Springs, a Fountain sealed*, Cant. 4. 12. The wicked are Wells without Water, 2 Pet. 2. 17.

And shall, &c. God forbid.

T.

47. *Treasure, yea Gods peculiar Treasure*, Psal. 135. 4. The wicked are called Dross, Psal. 119. 119.

Now shall, &c. God forbid.

48. *Trees planted by the water side which bring forth fruit*, Psal. 1. 3. The wicked are Trees without fruit, twice dead, &c. Jude 12.

And shall, &c. God forbid.

49. *Temples of God, wherein God, Christ, and his Spirit dwels.* 1. God, 1 Joh. 4. 12. 13, 15. 2. Christ, Ephes. 3. 17. 3. The Spirit, Rom. 8. 11. The wicked are the Synagogue of Satan, Rev. 2. 9. & 3. 9. wherein the Devil rules, Eph. 2. 2. And

And shall, &c. *God forbid.*

V.

50. *Vessels of Gold and Silver*, 2 Tim. 2.  
20. The wicked are called Vessels of  
Wood and Earth, *ibid.*

And shall, &c. *God forbid.*

51. *Vines, Noble Vines*, Jer. 2. 21. The  
wicked are called Degererate Plants,  
*ibid.*

And shall, &c. *God forbid.*

52. *Undesiled*, Psal. 119. 1. *Pure in heart*,  
Matth. 5. The wicked are filthy, Rev.  
22. 11.

Now shall, &c. *God forbid.*

W.

53. *Wheat*. Matth. 3. 12. The wicked  
are Chaff, Matth. 3. 12. *Zeph.* 2. 2.  
and Tares, Matth. 13. 38.

Now shall, &c. *God forbid.*

54. *Wise in Heart*, Prov. 10. 8. The  
wicked are Prating fools, Prov. 10. 8.

Now shall, &c. *God forbid.*

55. *Wise Virgins*, Matth. 25. 2, 3, 4. The  
wicked called foolish Virgins, *ibid.*

Now shall, &c. *God forbid.*

56. *Workmanship of God*, Ephes. 2. 10. The  
wicked are the workmanship of the De-  
vil, John 8. 44.

Now shall, &c. *God forbid.*

Fourthly,

Fourthly, How God is affected and carries towards this world, which you are beseeched not to conform to.

1. *His soul hates them*, Psal. 11. 5.
2. *He is angry with them every day*, Psal. 7. 11.
3. *He resisteth them*, Jam. 4. 6. 1 Per. 5. 5.
4. *He hides his face from them, and will not hear them*, Isa. 59. 2. Jer. 14. 12.
5. *He puts them away like dross*, Psal. 119. 119.
6. *He will consume them*, Jer. 14. 12.  
*Rain saares, Fire and Brimstone upon them*, Psal. 11. 6.
7. *Destroy them*, Psal. 145. 20.  
*Turn them into Hell*, Psal. 9. 16.

Now will you who profess yourselves to be the people of God, and to be beloved of God, conform to those whom Gods soul hates; with whom he is angry every day; whom he resisteth, &c. Will you conform to those towards whom he thus carries himself? *God forbid.*

Fifthly, How the world carries, and is affected towards you who are dissuaded from this conformity.

1. *They*

1. *They hate and abhor you*, Job. 15. 19.  
Prov. 29. 27. according to that ancient  
sentence, Gen. 3. 15.

2. *They scorn you*, Psal. 44. 13. & 79.

4. Job 30. 1.

3. *They scoff at you*, Gen. 21. 9. Lam.  
1. 7.

4. *They make songs upon you*, Job 30.  
9, 10.

5. *They speak evil of you*, 1 Pet. 4. 4.

6. *They separate from you, and will not  
conform to you in Gods wayes.*

And will you conform to these? what  
to those that hate you, scorn you, scoff at  
you, make songs upon you, speak evil of  
you, and separate from you in Gods wayes?  
Will you conform to these in the Devils  
ways? *God forbid.*

O sirs let them return to you, but do  
not you return to them, *Ier. 15. 19.*

Three sorts make up this evil World :

The { *Voluptuous.*  
*Covetous.*  
*Proud.*

Be not conformed to either,

1. *I beseech you by the mercies of God be  
not conformed to the voluptuous of this world.*

There

A.

There are that,  
*Attire, Adorn, dress and habit themselves*  
 to draw the Eyes of others to behold  
 them, after the example of *Tamar*,  
*Gen. 38. 14.* who put off her widdows  
 garment, and put on something the bet-  
 ter to allure her Father in Law. See  
*Prov. 6. 10.*

*But I beseech you who make profession*  
*of Religion, by the mercies of God, be not*  
*conformed to such.*

B.

There are that,  
*Burn in lust* one toward another, men with-  
 men, working that which is unseemly,  
*Rom. 1. 27.* abusing themselves with  
 mankind, *1 Cor. 6. 9.* These shall not  
 inherit the Kingdom of God.

*Wherefore I beseech you by the mercies*  
*of God, be not conformed to these.*

C.

There are that,  
*Cast their Eyes on beautiful objects, af-*  
*ter the example of Josephs Mistriiss, Gen.*  
*39. 7.*

*But I beseech you by the mercies of*  
*God be not conformed to such.*

*Feed not your Eyes with such objects.*  
 Give

Give not your eyes leave to look, for that may prove very dangerous. As 'tis said in another case, Remember *Lots* wife; So I say in this, Remember *David*, what his looking on a beautiful woman cost him, 2 *Sam.* 11. 2. with *Psal.* 51. And *Sampson*, *judg.* 14. 1, 2. & 16. 1. what his looks cost him: Yea and our Grandmother *Eve*, what looking on the forbidden fruit cost her, *Gen.* 3. 6. Pray therefore as *David*, *Psal.* 119. 37. Turn away mine eyes from beholding vanity. And so as *Job*, chap. 31. 1. Make a covenant with your eyes.

D.

There are that,  
*Drink* waters out of their own Cisterns, as they are allowed, *Prov.* 5. 15. but they Drink immoderately, and unseasonably out of their own, 1 *Cor.* 7. 5. and onely to please themselves, not that they may be the fitter to serve God thereby.

*But I beseech you by the mercies of God be not conformed to these.*

E

There are that,  
*Eat* and drink too much; too much for their Health, Estates, Reason, Work,  
 and



to the World. 41

and Imployment. For their Health, impairing that thereby, *Prov. 23. 29.* For their Estates, wasting them thereby, *Prov. 23. 20, 21.* For their Reason, weakning that thereby. For their Work and Imployment, hindering that thereby. These must look for woe and sorrow, Read *Prov. 23. 29,* to end, & *1 Cor. 6. 9.*

*Wherefore I beseech you that make profession, by the mercies of God, be not conformed to such.*

F.

There are that,  
*Frequent Stage-plaies.*

G.

There are that,  
*Gaze on wanton Pictures, which provokes to lust. See Ezek. 23. 14, to 18.*

H.

*Hearken to wanton Songs and Ballats.*

I.

*Idle out their time. This was Sodoms sin, Ezek. 16. 49. And Davids too, when Joab was besieging Rabba, 2 Sam. 11. 12. and an occasion of his uncleanness. Other evils of it see, Prov. 19. 15. Eccles. 10. 18.*

*Wherefore I beseech you be not conformed to these.*  
*Keep*

K.

*Keep company with suspected persons, contrary to the charge, Prov. 5. 8, 9, 10, 11. Remove thy way far from her, and come not near the door of her house.*

*But I beseech you that make profession be not conformed to these; but do as Joseph, Gen. 39. 10. who would not be with his Mistriss.*

L.

*There are that, Love Pleasures more then God, 2 Tim. 3. 4. such shall be poor, Prov. 21. 12. Wherefore be not conformed to these.*

*But seeing some Pleasures and Recreations are lawful, wherein does the world offend in and about them?*

*Answer; They offend in and about them in respect of the Matter, Time, and End of them.*

*First, In respect of the Matter. The world makes that the matter of Sport and Recreation, which should be the matter of Devotion and Humiliation.*

*1. That which should be the matter of Devotion, as Scripture, Lots.*

*First, Scripture phrase and story. This is a taking of Gods name in vain, which God will not suffer to go unpunished,*

*Exod.*

*Exod.* 20. To have the Scripture is a rich mercy, *Psal.* 147. 19, 20. *Rom.* 3. 1, 2. & 9. 4.

*Wherefore I beseech you by this mercy of God, be not conformed to the world in sporting your selves with Scripture.*

Secondly, Lots. A lot is a Religious ordinance of God, because it is an appealing to Divine providence, what ever the matter be about which 'tis conversant, *Prov.* 16. 33. And therefore that distinction of Lots into Religious, Civil, and Indifferent, will not salve the business, as some Divines think; All lots being Religious as they are an appealing to Divine providence.

*Quest. If the Question should be asked whether Card-playing, and Dice-playing be a sin?*

*Ans.* I answer, That as Carding and Dicing are commonly used, it is sin; and I think I have good ground so to answer; for as 'tis commonly used, 'tis a swerving from Scripture rules. To Instance in some known Rules.

First, *Whatsoever is not of faith is sin,* *Rom.* 14. 23. Now will any say that Carding and Dicing as commonly used is done in faith, with assurance that it is pleasing to God in Christ. Second-

Secondly, *Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him,* Col. 3. 17. Now who can say that Carding and Dicing as commonly used is thus done.

Thirdly, *Whether ye eat or drink, or whatsoever else ye do, do all to the glory of God,* 1 Cor. 10. 31. Now do you think in your Consciences that Carding and Dicing, as commonly used, is done to the glory of God?

Fourthly, *In every thing, by prayer and supplication with thanksgiving, let your requests be made known to God,* Phil. 4. 6. Now is it thus used, and if not, is it according to the rule?

Fifthly, *Give no offence to Jew or Gentile, or the Church of God,* 1 Cor. 10. 32. Is no offence given by it?

Sixthly, *Whatsoever is of Good report think of and do,* Phil. 4. 8. Is Carding and Dicing of good report?

Seventhly, *Abstain from all appearance of evil,* 1 Thes. 5. 22. Sure Carding and Dicing hath the appearance of evil.

Eighthly, *Avoid all occasions of sin,* Prov. 23. 21. & 4. 14. 15. & 5. 8. Doubtless 'tis the occasion of much sin.

Ninthly,

Ninthly, *Thou shalt not covet any thing that is thy neighbours*, *Exod. 20. 17.* Now as commonly used, sure there is covering in it.

Tenthly, *Thou shalt not go beyond or defraud thy Brother in any matter*, *1 Thes. 4. 6.* As 'tis commonly used, 'tis a breach of this Rule also.

Secondly, That which should be the matter of Humiliation, the world makes matter of Sport and Recreation, *viz.* Sin, and the Judgments of God.

First, Sin: As,

1. Mens living without a calling, to make sport.

2. Mens wearing womens apparel.

3. Mens playing the fool and acting to make sport, as if they had no understanding. Thus to do is sin, and sin is matter of sorrow and humiliation; and to take pleasure in that which is matter of sorrow, must needs be sin.

Secondly, The Judgments of God: As,

1. Foolishness and madness, *1 Sam. 21. 14, 15.*

2. The enmity between the creatures caused by mans sin. Now to take pleasure in these, is to take pleasure in those things which are matter of sorrow and humiliation.

*Now*

*Now I beseech you that are professors, by the mercies of God, be not you conformed to the world in these things.*

Thus you see the world offends in and about Pleasures and Recreations, in respect of the Matter.

2. The world offends in and about them in respect of Time, too much being spent in and about them, viz. whole dayes and nights, contrary to *Ephes. 5. 16.*

3. In respect of the End, Gods glory not being aimed at, as it should be in every thing, *1 Cor. 10. 31.*

M.

There are that, *Mince as they go, Isa. 3. 16.* so as to be taken notice of, and to take carnal affections: See *Matth. 14. 6.*

*But I beseech you that profess Religion be not conformed to such.*

N.

*Neigh after others Wives, Jer. 5. 8. & 13. 27. This is abomination, Ezek. 22. 11. And such persons God will judge. Rea. Heb. 13. 4.*

*Wherefore I beseech you be not conformed to such.*

O.

*Open their feet to them that passeth by, Ezek. 16*

16. 25. yea their Breasts, which is more tempting.

This King James called opening the shop windows, as if they had a mind to sell.

*But be not conformed to such.*

P.

Ponder, Patch, and Paint; after the example of Jezebel, 2 King. 9. 30. and those Ier. 4. 30. Ezek. 23. 40. But God threatens to send stench instead of sweet smell, Isa. 3. 24.

*Therefore be not conformed to such.*

Practice or are present at Dancings, condemned, Iob 21. 11, 12. Isa. 3. 16. Matth. 14. 6.

*Be not conformed to such.*

Q.

There are that,

Quit all shame and modesty, like those, Ier. 3. 3.

*But I beseech you Professors, by the mercies of God, be not conformed to them.*

R.

Read ill Books, Play-books, &c. words and matters which corrupt good manners, 1 Cor. 15. 33. and is not convenient, Eph. 5. 4.

See the Rule Ephes. 4. 29. *And be not conformed to such.*

See

S.

*Seek mixt Wine,* Prov. 23. 30.

T.

*Tarry long at the Wine,* Prov. 23. 30.*But I beseech you be not conformed to these.*

U.

*Use their Christian liberty for occasion to the flesh,* Gal. 4. 13. That take occasion from the doctrine of Christian liberty, to become licentious; using their liberty as a cloak of naughtiness, 1 Pet. 2. 16.*But be not conformed to such.*

W.

*Wander or walk too much in Fields or Streets,* after the example of *Dina,* Gen. 34. 2. and the strange woman, Prov. 7. 12.*But I beseech you Professors, by the mercies of God, be not conformed to such.*

Let such as have temptations to Incontinence, or unclean practices, consider these Scriptures.

Prov. 2. 18, 19. & 5. 3, 4, 5, 6, 8, 10, 14. & 6. 26, 32, 33. & 7. 21, to the end. & 22. 14. & 23. 27. & 29. 3. Eccles. 7. 26. 1 Cor. 5. 9. & 6. 9, 10. Rev. 21. 8. & 22. 15.

N



No whoremonger, nor unclean person hath any inheritance in the Kingdom of Christ and of God, Ephes. 5. 5.

Wherefore let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience, Ephes. 5. 6.

*Diswasives from sensual pleasures.*

1. They war against the soul, 1 Pet. 2. 11.

2. They hinder the knowledge of the truth, 2 Tim. 3. 6, 7.

3. They eat out all pleasure in and love of God, 2 Tim. 3. 4.

4. They choke the seed of the word, Luke 8. 14.

5. They keep from coming to the great Supper, Luke 14. 20.

6. They take away the heart from all that is good, Hos. 4. 11.

7. They are but for a season, Heb. 11. 25.

8. They end in sorrow, Prov. 21. 17. & 14. 3.

Adams pleasurable eating forbidden fruit, ended in ejection out of Paradise.

*Esau's* broth, ended in the loss of his birthright.

*Jonathans* honey, in the hazard of his life.

*Judas* his sop, in the Devils entring into him.

*Babilons* golden cup, in her downfall.

9. *They are madness and folly*, Eccles. 1. 17. & 2. 2.

10. *The love of them speaks the power of godliness wanting*, 2 Tim. 3. 5.

Wherefore I again beseech you, be not conformed to this world in the loving of sensual pleasures.

I wish you such a sight as *Moses* had of the heavenly recompence, and then I am sure you would love them no more then he did, *Heb.* 11. 25, 26.

Secondly, Conform not to the Covetous world:

You read of Covetous practices, 2 Pet. 2. 14.

*I beseech you, by the mercies of God, be not conformed to the world in them.*

This Dehortation to you that make profession of Religion, is not without need; For,

1. Pro-

1. Professors have been deeply guilty of covetousness; as *Ezekiels* hearers, *Ezek*, 33. 31, 32. The Scribes and Pharisees who fasted oft, prayed long, and gave much almes, *Matth*. 23. 14: *Judas*.

2. Christ warns his own Disciples against it, *Luke* 12. 15. & 21. 34.

3. Saint *John* writes to those that were Fathers in Christs School, to take heed of it, 1 *Joh*. 2. 15.

And have you not need to be dehorted from it? Sure you have.

I shall therefore in a beseeching way apply my self unto you.

## A.

There are some that,

1. *Abound in wealth*, have abundance of all good things, and want nothing, and yet have not power to eat thereof, *Eccles*. 6. 1, 2. But are cruel to themselves, denying themselves meat, drink, apparel, rest and sleep; and cruel to their families, denying them things convenient.

These sure are a part of the covetous world; *And I beseech you by the mercies of God, be not conformed to them.*

## B.

2. *Build by unrighteousness and wrong*, Jer. 22. 13. wherein see the latter part of the vers. and Jam. 5. 4.

*But I beseech you, &c. be not conformed to these.*

## C.

3. *Cumber themselves about the many things of the world*, so that they cannot spare time for the service of God in the closet or family, Luke 10. 41.

These also are part of this covetous world; *And I beseech you by the mercies of God be not conformed to them.*

## D.

4. *Devise covetous things and practices*, Isa. 32. 7. 2 Pet. 2. 14.

*But I beseech, &c. be not conformed to these.*

5. *Deal falsely*, Jer. 8. 10. using false words, lying to get gain, which is, &c. Prov. 12. 22.

*And false weights, which are abomination to the Lord*, Prov. 11. 1. & 20. 23.

*And false oaths which God hates*, Zech. 8. 17.

*And false accusation, a way of getting which some take.*

'Tis

'Tis like *Zachew* was guilty of it, for  
saith he, *Luke 19. 8. If, &c.*

E.

6. *Whose Eyes and Heart are not but for  
their covetousness, and for oppression  
and violence to do it, watching oppor-  
tunities; as when men are in distress  
and necessity, they work upon mens  
necessities, to get what bargains they  
please, Jer. 22. 17.*

*But I beseech you, &c. be not con-  
formed to those.*

F.

7. *Forget to do good, and communicate;  
though charged not to forget it, Heb.  
13. 16. or if they do any thing this-  
way, 'tis sparingly, grudgingly; con-  
trary to the charge, 2 Cor. 9. 6, 7. Too  
like him, 1 Sam. 25. 10, 11, 36. For-  
sake the poor, Job 20. 19.*

*But I beseech you, &c. be not con-  
formed to these.*

Do any forget to sow their Land, at  
Seed time?

G.

8. *Some are Given to covetousness, Jer. 6.  
13. Greedy of gain, Prov. 1. 19. 1 Tim.  
3. 3. Are immoderate in their desires  
after riches, thirsting like the horseleech;*

D 3

Ever

*Ever crying give, give, Prov. 30. 15.  
And in their Joy and Grief also.*

*In their Joy, in the enjoying of them,  
as He, Luke 12. 19.*

*In their Grief, in parting with them,  
as that young man, Matth. 19. 21,  
22.*

*But I beseech you, &c. be not conformed  
to these.*

H.

9. *Hard men, reaping where they have not  
sown, and gathering where they have not  
strawed; Matth. 25. 24.*

*But I beseech you, &c. be not conform-  
able to these.*

I.

10. *Joyn house to house, Isa. 5. 8.*

K.

11. *Keep bad company to get gain, Prov.  
1. 14, 15, 16. contrary to the counsel  
of the Holy Ghost: here and Prov. 4.  
14, 15.*

*Some plead they shall have no Trade  
unless they do so.*

*But I beseech you, &c. be not conform-  
able to these.*

L.

12. *Lade themselves with thick clay or mire,  
burden, pollute, and entangle them-  
selves,*

selves, in taking, raking, and ransacking for riches, *Habak. 2.6.* Some lade their Carts so much, that they either stick, or break all.

*But I beseech you, &c. be not you conformed.*

## M.

13. *Make Gold their hope, Job 31. 24. Their strong City, Prov. 10. 15. Trusting in their abundance, Psalm 52. 7. Contrary to the charge, 1 Tim. 6. 17. and to their ruine, Prov. 11. 28.*

*Therefore I beseech you, &c.*

14. *Mind earthly things, Phil. 3. 19. Heavenly things are not in all their thoughts.*

*But I beseech you, &c. be not conformable, &c.*

## N.

15. *Never are satisfied. Though he have neither Child nor Brother, &c. Yet there is no end of his labour, nor is his eye satisfied with riches, Eccles. 4. 8.*

*But I beseech you, &c. be not conformed, &c.*

## O.

16. *Over reach, go beyond, and defraud one another in dealing and barganing; this is prohibited. 1 Thes. 4. 6.*

D. 4

There-

*Therefore I beseech you, &c. be not conformed to these.*

P.

17. *Plead Poverty*, deb.s and family expences, when any thing is desired or required for a pious, charitable or righteous use, though there be enough for pleasure and pride.

*But I, &c. be not conformable, &c.*

Q.

18. *Are Querulous*, complainers, *Jud. 16.* never content with their condition, with what they have; contrary to the charge given us, *Heb. 13. 5.*

*But I beseech you, &c. be not conformable, &c.*

R.

19. *Run greedily after the error of Baalam, for reward, Jud. 11.* Adulterating or corrupting the doctrine of Truth for filthy lucre; unlike to *Paul, 2 Cor. 2.*

17.

*But I, &c. be not conformable, &c.*

S.

20. *Speak mostly of the world, 1 Joh. 4. 5.* And of the earth, *Joh. 3. 31.* whose language is, *who will shew us any good, Psal. 4. 6.* Who will shew us how we may get goods and riches?

*But*



*But I beseech, &c. be not conformable,  
&c.*

21. *Serve Mammon, Matth. 6. 24.*

*But I, &c. be not, &c.*

22. *Study gain more then godliness, being  
godly only for the sake of gain, 1 Tim.  
6. 5.*

*But I, &c. be not, &c.*

T.

23. *Turn aside after lucre, 1 Sam. 8. 3.  
Contrary to the charge, Deut. 16. 19.  
Take away the right from the poor, Isa.  
10. 1, 2.*

*But I beseech, &c. be not you, &c.*

U.

24. *Venture the salvation of their Souls for  
this present world, as Demas did, 2 Tim.  
4. 10.*

*But I, &c. be not, &c.*

W.

25. *Wish the Sabbath over, that they may  
be getting something of the world,  
Amos 8. 4, 5, 6.*

*But I, &c. be not, &c.*

26. *Will be rich, 1 Tim. 6. 9, 10. though  
they fall into, &c.*

*But I, &c. be not, &c.*

*Diswasives from conformity to this Covetous world.*

1. They that do, and are covetous like the world, are hated, abhorred of God, *Psal.* 10. 3.

2. Sorely threatned, *Isa.* 5. 8. *Isa.* 10. 1. 2. *Job* 20. 15, 19, 20. & 27. 16, 17, 18.

3. The word will do you no good whiles such, *Matth.* 13. 22. *Ezek.* 33. 31. *Mark.* 4. 18, 19.

4. You are in Gods account Idolater, *Col.* 3. 5. *Eph.* 5. 5.

5. You will be troublers of your house, *Prov.* 15. 27.

6. No sin will be strained at, if you give way to be covetous, for covetousness is the root of all evil, *1 Tim.* 6. 10. Thou maist be a Judas, *Matth.* 26. 15. An Ananias, *Act.* 5. 2.

7. Thy heart is in danger to be hardened; covetous men seldom repent, *Jer.* 2. 31. *1 Thes.* 2. 5.

8. Saints must have no fellowship with you, *1 Cor.* 5. 11.

9. You must not go to heaven, *1 Cor.* 6. 10.

Thirdly,

Thirdly, Conform not to this Proud world.

Corrupt and sinful man is a proud Creature, Proud all over.

*Proud,*

First, In speech, *Psal.* 12. 4. *Speaking proudly.*

1. Against God, *Dan.* 7. 25. *Rev.* 13. 6. and with *Pharaoh* saying, *who is the Lord?*

2. Against his People, *Psal.* 31. 18. *Speaking grievous things proudly against them.*

Secondly, In heart, *Psal.* 101. 5. *Isa.* 9. 9. *Prov.* 21. 4. stout, stiff, unyielding.

*These are abomination to the Lord,* *Prov.* 16. 5.

Thirdly, In spirit, high minded, *Eccl.* 7. 8.

Fourthly, In look, *Prov.* 16. 17. & 21. 4.

Fifthly, In gesture, *Isa.* 3. 16.

Sixthly, In deed, *Psal.* 31. 23. *Exod.* 18. 11.

*Be not conformed to the world herein.*

This Dehortation is not without need to you Professors.

The

The Best have been and are prone to it.

1. *Josephs Brethren, Gen. 37. 8.*
2. *Aaron and Miriam, Num. 12. 1, 2.*
3. *David, 2 Sam. 24. 1, 2, 4.*
4. *Uzzia, 2 Chron. 26. 16, 19.*
5. *Hezekiab, 2 Chron. 32. 25.*
6. The Apostles of Christ, *Mark 9. 34.*

A.

There are that,

*Affect high places, uppermost rooms in the Synagogues, Matth. 23. 6.*

Christs own Disciples were contending about this; *Matth. 18. 1. & 20. 21, 22. Luke 22. 24, 25, 26.* Contrary to the charge, *Gal. 5. 26.*

*But I beseech you that Profess religion, by the mercies of God, be not conformed to these.*

B.

*Boast themselves, Isa. 37. 12, 13. & 10. 8, 10 12. Psal. 10. 3. Amos 6. 13. Dan. 4. 30. Luke 12. 18, 19.* Contrary to *Prov. 27. 1, 2.*

Some Boast of their Will, the *Arminians*.

Some of their Reason, the *Socinians*.

Some of their Revelations, the *Anabaptists*.

Some

to the World. 61

Some of Perfection and Sufferings, the  
*Quakers.*

Some of Traditions and Miracles, the  
*Papists.*

Some of Gifts and Priviledges, *Rom.*  
2. 17, &c. *Joh.* 8. 33, 41.

*But I beseech you, &c.*

*Build with hewen stone, when, &c. Isa.*  
9. 9, 10.

*q. d.* That are so far from Repenting  
when corrected; that they harden their  
hearts more and more; So *Mal.* 1. 4.

*But I beseech you, &c.*

C.

*Covet to be seen of men in what they do,*  
*Matth.* 23. 5. Contrary to *Matth.* 6.  
1, 2, 3, 5.

*But I beseech you, &c.*

D.

*Displeased with the Praise of others, Matth.*  
21. 15. *Despise others, Luke* 18. 9.

*But I beseech you, &c.*

E.

*Establisth their own Righteousness, Rom.* 10.  
3. *Luke* 18. 9.

*But I beseech you, &c.*

F.

*Fortifie themselves in the Rocks, &c. Obad.*  
3, 4. *Flatter themselves with outward*  
*advantages and accommodations. But*

*But I beseech you, &c.*

G.

*Give not God the glory, but themselves,*  
Act. 12. 23. *but consider his end. And*  
*your duty. Isai. 115. 1.*

*Wherefore I beseech you, &c.*

H.

*Haughty scorers who deal in proud wrath,*  
Prov. 21. 24. *Casting aside admoni-*  
*tions, with disdain and contempt.*

*But I beseech you, &c.*

*Hearts lifted up because of their Riches, &c.*  
2 Chron. 32. 25, 27. *Contrary to the*  
*caution, Deut. 8. 13. The uprightness*  
*of such hearts may be questioned, Habak.*  
2. 4.

*Wherefore I beseech you, &c.*

I.

*Intrude into things they have not seen, Col.*  
2. 18. *Either,*

1. *In the Scriptures.*

2. *With their bodily Eyes.*

3. *By the Light of sound Reason. Yet*  
*venture upon it, as they upon the wor-*  
*shipping of Angels.*

*But I beseech you, &c.*

K.

*Korahs that set themselves against Gods*  
*messengers, Numb. 16. 3.*

*But I, &c.*

*Lean*

## L.

*Lean to their own understandings. Contrary to the Rule, Prov. 3. 5. 7. Paul would have such to become fools that they might be wise, 1 Cor. 3. 18.*

*Wherefore I beseech you, &c.*

*Lovers of praise and applause, Mat. 23. 7.*

*Lovers of preeminence, 3 Ep. Joh. 9.*

*Lofty high lookers, Prov. 30. 13. Such was not David, Psal. 131. 1. nor would he suffer such, Psal. 101. 5.*

*But I beseech you, &c.*

## M.

*Magnifie themselves, Luke 18. 11, 12.*

*Contrary to Phil. 2. 3.*

*But I beseech you, &c.*

## N.

*Never think to be moved, like her, viz.*

*Babylon, Isa. 47. 7. Good men too prone to this; as David, Psal. 30. 6. and Job, chap. 29. 18, 19.*

*Wherefore I beseech you, &c.*

## O.

*Offended with those that are not at their beck and command, Num. 22. 37.*

*But I beseech you, &c.*

*Offer violence to the Lords Prophets, 2 King. 1. 9, 11.*

*But I beseech you, &c.*

*Perse-*

P.

*Persecute the poor*, Psal. 10. 2. *Hiding snares for them*, Psal. 140. 5.

*Puft up by their fleshy mind*; 1. Unsanctified mind: 2. Gifts of the mind, as Wit, Knowledge, Eloquence, Memory, Col. 2. 18.

*Pure in their own eyes*, Prov. 30. 11. Isa. 65. 5.

*But I beseech you*, &c.

Q

*Quarrel and contend*, ever stirring up strife, Prov. 28. 25.

*But I beseech you*, &c.

R.

*Reject the Lord as Pharaoh*, Exod. 5. 2. and those, Luke 19. 14.

*Rise up against his people*, Psal. 124. 2, 5.

*But I beseech you*, &c.

S.

*Seek and search their own glory*; contrary to Prov. 25. 27.

*Shew their fine things*, 2 King. 20. 13.

*Smite the Lords Prophets*, 2 Chron. 18. 23.

*That Scorn and contemn*, Psal. 123. 4.

*But I beseech you*, &c.

T.

*Think of themselves more highly than they ought*.



ought. Think themselves to be something when they are nothing, Gal. 6. 3. Contrary to Rom. 12. 3.

Trust in their Treasures, Jer. 49. 4.

But I beseech you, &c.

U.

Usurp the Priests office; as 2 Chron. 26. 16.

But I beseech you, &c.

W.

Walk with stretched out necks, Isa. 3. 16.

Will not seek after God, Psal. 10. 4.

But I beseech you, &c.

Hear and give ear, and be not proud; for the Lord hath spoken, Jer. 13. 15. what, see v. 9, &c. Therefore give glory to God. 1. Acknowledge his judgments and threats to be Righteous, and heartily turn to God; otherwise God will mar your pride.

*Diffusives from Pride.*

First, Its not alone, it has very bad companions: As,

1. Naughtiness of heart, 1 Sam. 17. 28.

2. A froward mouth, Prov. 8. 13.

3. Idleness,

4. Unmercifulness, } Ezek. 16. 49.

5. Contention, Prov. 13. 10.

6. Hard-

6. *Hardned mind*, Dan. 5. 20.

7. *An evil eye*, } Mark 7. 22.

8. *Blasphemy*,

More, see *Prov.* 6. 17, &c.

Secondly, *God knows them afar off*, has no respect for them, will have no communion with them, *Psal.* 138. 6.

Thirdly, *God hates and abominates pride*, *Prov.* 6. 16, 17. & 16. 5.

Fourthly, *The proud err from Gods commandments, and are cursed*, *Psal.* 119. 21.

Fifthly, *God resisteth them*, *Jam.* 4. 6, 1 *Pet.* 5. 5.

Gods resistance supposes mans assault, and did ever any harden themselves against God and prosper? *Job* 9. 4.

What, will you strive with your Maker? Wot of such, *Isa.* 45. 9.

Sirs, Sirs, see *Ezek.* 22. 14.

God will do to them that which he asks *Job* whether he could do, *Job* 40. 11, 12.

*God is able to abase them*, *Dan.* 4. 37.

*And will be above them*, *Exod.* 18. 11.

*And bring them down*, *Psal.* 18. 27.

*And low*, *Prov.* 29. 23.

*To destruction*, *Prov.* 16. 18. & 15. 25.

See also, *Isa.* 2. 11, to 18.

Beloved, would I could fright you from this cursed pride!

What

What shall I say to you?

It turned,

*Angels into Devils.*

*Sodom into Ashes.*

*Pharaoh into the Deep.*

*Haman off the Gallows.*

*Nebuchadnezzar a grazing with Beasts.*

*Achitophel out of the World.*

Because Pride of Hair and Habit abounds, I shall close this Discourse with some Dissuasives from it.

1. Are not our cloathes Memorials of our sin and shame?

Before our first Parents had sinned, *they were both naked and were not ashamed*, Gen.

2. 25. But when they had sinned, *they were ashamed, and sewed fig-leaves together to cover their nakedness*, Gen. 3. 7. But God made them coats of skins, ver. 21.

2. Are they not all Borrowed things? and that from poor despicable Creatures, your servants? As,

*Woollen from the Sheep.*

*Linnen from the Earth.*

*Cotten from the Trees.*

*Silks and Velvets from the Worms.*

*Hats from Beavers and other poor Creatures.*

*Hair from I know not whom.*

Now

Now suppose a man to have many Servants, and he borrows a Hat of one, a Coat or Cloak of another, and Shoes and Stockins of another, &c. and then goes strutting up and down the Streets in these borrowed things, what would you think of him?

3. Are not your Cloaths, for the materials of them, much baser then yourselves? And will you be proud of what is inferior to your selves?

4. What are your Bodies which you thus dress up and adorn? Are they not vile, loathsom, stinking, foul, diseased bodies, which must dye and turn to corruption?

5. Do Cloaths commend you to God, or to wise and sober men? Nay, onely to men of vain minds they commend you.

6. Does not dressing, decking and adorning of our selves in such a way as is usual, discover the vanity of our own minds?

7. Are not such dressings, &c. Temptations, snares, enticements and occasions of sin to others?

8. Is not much of our Cloathing waste and lost, and so a slighting of Christs counsel, *Joh. 6. 12.* If the Disciples of Christ

Christ had indignation at the pouring of Ointment on the Head of Christ; and if they said, *To what purpose is this waste?* *Matth. 26. 8.* How much more may Christ say, when he looks on the Heads, Necks, and Backs, and Feet of many Professors; *To what purpose is this waste?* Might not the money given for these things have been saved and given to the poor? *Matth. 26. 9.*

9. Do not many poor want that which you put on for Pride?

10. What will you do in the day when God shall come to deal with you, and reckon with you about your layings out upon your Pride? and Conscience shall witness against you: So much laid out upon my proud lust.

For strange and needless apparel twenty pound, but for naked poor not twenty shillings.

For costly new fashioned lace, as one says, ten pound, but for food for the hungry not ten shillings.

For dressings and trimmings three, four, or five pounds, but for sick poor not five shillings.

For toys and fancies twenty shillings,  
but

but for the relief of the needy not twenty pence.

For hair I know not what, but for a pious or charitable use not any thing considerable.

To take you off from Conformity to this world, give me leave to expostulate with you. I shall do it for memory sake Alphabetically: Alluding to Gods expostulating with them, *Isa.* 58. 5, 6.

*Is this, This conformity to the world,*

A.

*Is this,*

*To Abstain from fleshly lusts, which, &c. Or is this your abstaining, &c. as you are earnestly beseeched, 1 Pet. 2. 11, 12.*

*To Abstain from all appearance of evil; we are charged, 1 Thes. 5. 22.*

*Or is this your abstaining from, &c. And so your abstaining, &c. in all the following expostulations.*

B.

1. *To Bring the body in subjection, as Pauls practice was, 1 Cor. 9. 27.*

2. *To bring forth fruits meet for repentance, as we must if we will escape the wrath*

to come, *Matth.* 3. 7, 8. And those from *2 Cor.* 7. 11. Is this to have indignation against our selves, to be zealous, to take revenge upon our selves? what work would indignation, zeal, and revenge, make upon your Heads, Faces, Necks, and Backs, if you had these.

3. To be blameless as the Sons of God without rebuke, &c. *Phil.* 2. 15.

C.

2. To Crucifie the flesh with the affections and lusts, as they that are Christs have, *Gal.* 5. 24.

3. Is this to Condemn the world, as Noah did, *Heb.* 11. 7. Nay is it not to commend the world, and say you do well to be Proud, Covetous, Wanton, &c.

Is this to be converted, and become as little Children? What to strive for state, to seek for preheminnence over one another; to be greatest, highest, bravest, finest? A little Child does not so. Even the Disciples of Christ were too worldly, minding worldly greatness and preheminnence; which moved them to put the question, *Matth.* 18. 1. Who is to be greatest in the Kingdom of Heaven?

1. The Church; they dreamed of a worldly pompous state of it; for *Mar.*

9. 34.

9. 34. they had disputed among themselves which should be greatest. See *Act. 1. 6. Matth. 20. 21, 24.* And Christs answer, *ver. 25, to 29.* Now is this Conformity to the world, to be turned from Pride, &c. *Without which,* Christ says, *we shall not enter into the Kingdom of Heaven,* *Matth. 18. 1, 2, 3, 4.*

4. *Is this to be consumed with zeal, because Gods words are forgotten,* *Psal. 119. 139.*

D.

*Is this to deny our selves; as they who will be Christs Disciples must do,* *Matth. 16. 24.*

E.

*Is this to Enter in at the straight gate, and to strive so to do as we are counselled by Christ,* *Luke 13. 24.*

To be Examples as we are bound to be, specially Ministers, *1 Tim. 6. 11. & 4. 12. 1 Pet. 5. 3.*

To Escape the corruption that is in the world through lust, *2 Pet. 1. 4.*

F.

*Is this to Follow Christ our pattern, who hath left us an example that we should follow his steps,* *1 Pet. 2. 21. See Matth. 16. 24. 1 John. 2. 6.*



to the World.

73

*Is this to learn of Christ? Matth. 11.*

29.

*Is this to be as God is in this world?*

1 Joh. 4. 17.

G.

*To Glorifie God with our bodies? as we are bound by the price paid for us, 1 Cor. 6. 20.*

H.

*Is this to Humble our selves under Gods mighty hand? as we are directed by God himself in order to our exaltation, 1 Pet. 5. 6.*

I.

*Is this to Judge our selves? as we must if we will not be judged and condemned with the world, 1 Cor. 11. 31, 32.*

K.

*Is this to Keep our selves from our iniquity? as we must do if we will approve our selves upright, Psal. 18. 23.*

L.

*Is this to Lay to heart the afflictions of Joseph? who many of them are cloathed with rags: See Amos 6. 4, 5, 6.*

M.

*Is this to Mourn for the sins of the time, as those that are marked out for deliverance in a common calamity, do? See Ezek. 9. 4.*

E

Is

## N.

*Is this, Not to lift up our souls to vanity?*  
as they that will ascend into Gods holy  
hill, and stand in his holy place, must  
not: *Psal. 24. 3, 4.*

*Is this to Note those that obey not the Gospel,*  
and to have no company with them, that  
they may be ashamed? *2 Thes. 3. 14.*  
Nay is it not to harden them in their  
sinful wayes and fashions?

## O.

*Is this to Order our steps in Gods word, as*  
*David prayed he might? Psal. 119. 133.*  
And so to Order our conversations  
aright as they must do who will see the  
salvation of God, *Psal. 50. 23.*

## P.

*Is this to Put off the old man, which is cor-*  
*rupt according to the deceitful lusts?*  
*Eph. 4. 22.*

*And to Put on the new man, which after*  
*God, is created in Righteousness and*  
*true holiness? Eph. 4. 24.*

*Is this to Put off your ornaments from you,*  
*that God may know what to do unto you?*  
*Exod. 33. 5.*

*Is this to Present your bodies a living sacri-*  
*fice, holy, acceptable to God; as you are*  
*by the mercies of God beseeched to do?*  
*Rom. 12. 1,*

Is

*Q.*  
Is this your *Quenching* the fiery darts of Satan? Eph. 6.

Now Sirs, as St. Paul tells the *Corinthians*, concerning their manner of communicating, *This is not to eat the Lords Supper*, 1 Cor. II. 20.

So let me tell you concerning your conformity to this world,

*This is not to Abstain from, &c.*

*This is not to Bring your Bodies in subjection.*

*This is not to be Converted.*

*This, &c. in all the rest of the Letters.*

And as he says, *vers. 22, 23. What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which I have delivered unto you.*

That you who are called out of this world, which is the Devils Chappel, into the Church, which is the house of the living God; should not be conformed to this world.

*But should Abstain from, &c.*

*Bring your Bodies into subjection, &c.*

*R.*

*Is this your reprovng your unfruitful works of darkness? as you are required, Ephes. 5. 11. Levit. 19. 17.*

*Redeeming of time, to spend so many hours in making provision for the flesh?*

*Time is to be Redeemed, not trifled away, Eph. 5. 16.*

S.

*Is this your Striving against sin, as your duty is to do? Heb. 12. 4.*

*Your Shining as lights, &c. Fhil. 2. 15.*

T.

*To be Transformed by the renewing of your minds? Rom. 12. 2. No, for tis set in opposition to being conformed to this world.*

U.

*Is this your Using the world as not abusing it? 1 Cor. 7. 31.*

W.

*Is this your Walking worthy of your high, holy, and Heavenly calling? as you are required, Eph. 4. 1.*

*Winning others by your conversation? 1 Pet. 3. 1, 2, 4, 5.*

*Working out your salvation with fear and trembling? Phil. 2. 12.*

*Being without offence? &c. Phil. 1. 10.*

Nay, Is not this your conformity to the world; Is not this,

1. *To justify the world? Ezek. 16. 51, 52.*

2. *Is*

2. Is not this to be a comfort to the wicked world? Ezek. 16. 54.

3. Is this not to harden them in their sinful course? Their pride, &c.

4. Is not this to have fellowship with the unfruitful works of darkness? forbidden, Eph. 5. 11.

5. Is not this to take the members of Christ, and to make them the members of a harlot? 1 Cor. 6. 16.

6. Is not this to learn the works of the Heathen, and to serve their Idols, Psal. 136. 35, 36. which may prove a snare.

7. Is not this to give offence, contrary to 1 Cor. 10. 32. And to be an occasion of stumbling, which Gods people should not be, 1 Job. 2. 10.

8. Is not this to call men on Earth, our Father, Master? See Matth. 23. 9.

*Helps against conformity to this world.*

First, Understand well wherein you are not to conform to this world.

Sure not in any thing which is a swerving from the Rule, the written word of God.

Not in any thing which is a transgression of a known Law.

Take some instances of known Rules.

1. *Abstain from all appearances of evil,* 1 Thes. 5. 22. This is one Rule.

Now in any thing that is or has the appearance of evil, we must not conform to the world.

2. *Avoid all occasions of evil of sin, to our selves or others.* All Snares, Traps and Temptations to our selves or others to sin; *Prov. 23. 31 & 4. 14, 15. & 5. 8.*

Now in any thing which is an occasion of sin to our selves or others, we must not conform to the world.

3. *Give no offence, &c.* 1 Cor. 10. 32. *Phil. 1. 10. 1 Jch. 2. 10.*

4. *Those things think upon and do which are of good report,* *Phil. 4. 8.* and this you must have a care of lest you fall into reproach, and the snare of the Devil; 1 Tim. 3 7.

Now those things which are not of good report, we must not conform to the world in.

5. *Do all in the name of Christ,* *Col. 4. 17. giving thanks, &c.*

Now if the world do any thing which cannot be said to be done in the name of Christ,

Christ, therein you are not to conform to the world.

6. *Follow others as they follow Christ,* 1 Cor. 11. 1.

Now in those things wherein the world does not follow Christ, we are not to conform to them.

5. *Whatsoever you would that men should do to you, do you the same to them,* Matth. 7. 12.

Now if the world do those things to others which they would not have done to themselves, therein we must not conform to them.

8. *Let all things be done for edifying,* 1 Cor. 14. 26. In Knowledge, Faith, Love, and holy Obedience.

Now if the world do any thing that tends to building up of others in Unholiness, and Disobedience, Pride and Wantonness; we must not conform to the world therein, for all must be done to edifying.

9. *Let nothing be done through strife or vainglory,* Phil. 2. 3.

Now if the world do, &c.

10. *Look not every man on his own, but on the things of others,* Phil. 2. 4.

Now if the world be all for it self, with the neglect of others, we must not therein conform to the world.

11. *Redeem the time because the days are evil, Eph. 5. 16.*

Now if the world trifle away time, on Lords dayes and other dayes, we must not therein conform to the world.

12. *Whether ye eat or drink, or whatsoever else ye do, do all to the glory of God, 1 Cor. 10. 31.*

Now if the world do that which can have no tendency to the glory of God, we must not conform to the world therein.

Secondly, Be convinced that 'tis a sin to be conformed to this world in such matters before mentioned; Gods prohibition makes it a sin, *Rom. 12. 2.*

When a man is sure a thing is sinful, he will resist it the more easily; but if he be in doubt whether it be sin or no, he will the more easily venture upon it, to commit it.

The Devils business is to make men believe that sin is not sin, that they may commit it.

For this end he raiseth up one Prophet or another, to say as to *Ahab, Go up and prosper*; or to say, *There is no hurt in this*;

or



or to dispute for it, or practice it himself, and then the Devil has gotten ground.

For when a thing is come to be a Controversie, and some that are Wise and Learned, Holy and Religious, are on one side, and some of another; Then the Hypocrite, as one sayes, hath a cloak for his sin, and a Dose of Opium for his Conscience.

Thirdly, *Get the fear of the Lord*, this will restrain from sin, *Neb. 5. 15.*

Fourthly, *Make a covenant with your eyes*, Gaze not on the fashions of others; See *Ezek. 23. 16.*

Fifthly, *Set upon the work of mortification*, look upon it as a duty of absolute necessity, *Col. 3. 5. Rom. 8. 13.*

Sixthly, *Get to be crucified to the world*; and for this end make use of the Cross of Christ, *Gal. 6. 14.*

Seventhly, *Have your conversations in Heaven*, and your affections on things above, *Phil. 3. Col. 3. Mind things not seen.*

Eighthly, *Set God alwayes before you*, *Psal. 16 8. Gen. 17. 1.*

Ninthly, *Think much of death and judgment*, and what thoughts you will then have of conformity to this world.

And now in Conclusion let me again beseech you, *Be not conformed to this world.*

*I beseech you by the mercies of God, be not conformed to, &c.*

*And by me God himself beseeches you,*  
2 Cor. 5. 20.

Now suppose a Mother should beseech her Child,

By the Womb that bare him.

By the Paps that gave him suck.

By the Knees that dandled him.

And by all her care of and kindness to him: what would you think of him, if he should not in a lawful thing yield unto her? would you not think him to be of a flinty heart?

In like manner when God by his Ministers shall beseech you by the multitude of his tender mercies; whereby,

1. *He begat you to a lively hope of an Inheritance incorruptible, &c.* 1 Pet. 1. 3, 4.

2. *He hath quickned us together with Christ, and raised us up together, and made us sit together in heavenly places in Christ Jesus,* Eph. 2. 4, 5, 6.

3. *He hath pardoned us,* Psal. 78. 38.

4. *He hath called us,* 2 Tim. 1. 9.

5. *Justified us,* Rom. 3.

6. *Ad-*

6. *Adopted us*, 1 Joh. 3.

7. *He hath renewed and saved us*, Tit.

3. 5.

What stony hearts have they that will not yield when God thus beseeches by his mercies bestowed on them?

Hear me you Professors, let me expostulate.

1. Why Sirs shall God loose and miss of the main end of bestowing his mercies on you?

Our obedience is the main end of his bestowing mercies on us. See *Psal.* 130. 4. *Luke* 1. 73, 74. *Psalms* 105. 39. to end.

2. Is it not to you that God applies himself in this beseeching way, even to you who have received mercy to be begotten again, quickned, pardoned, called, renewed and saved?

Tis to you he comes and beseeches by all his mercies, be not conformed to this world.

Others that have not received these mercies, he cannot beseech by them.

3. Had others received the mercies you have, and being beseeched by them, would they not, think you, be perswaded?

4. Will

4. Will you hazard and endanger your selves by conforming to , and keeping company with the men of this world?

*Jehosaphat* did so , *1 Chron.* 19. 1, 2. and wrath was upon him therefore.

*Josiah* did so, *2 King.* 23. 29. His forwardness to pleasure the King of *Assiria* cost him his life.

The *Israelites* conformed to *Egypt* in Idolatry, *Exod.* 32. 1, 2, 3. And Gods wrath waxes hot against them, *v.* 10.

And to the *Moabites* in Adultery, *Numb.* 25. 1, 2. and the anger of the Lord was kindled against them.

If you live after the manner of wicked men, you are like to be judged after their manner, *Ezek.* 23. 4, 5.

If the *Assirian* or others will persecute after the manner of *Egypt*, they shall be punished after the manner of *Egypt*, *Isa.* 10. 24, 26.

5. Doth not God find fault with doing after the manner of others? See *2 King.* 17. 33. *2 Chron.* 13. 9.

6. Is not that which is highly esteemed among men, abominable in the sight of God? *Luke* 16. 15.

That

to the World.

85

That course of life which is most contrary to the fashions of the world, is most commendable and acceptable to God.

The further we go from the world in our speech, gesture, attire, works, and actions, the nearer we come to true Godliness, *Jam. 1. 27.*

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# GODS severity against M A N for Iniquity.

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Ezek. 24. 13, 14.

*In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.*

*I the Lord have spoken it, &c.*

**H** *ath he said it, and shall he not do it? Hath he spoken, and shall he not make it good? Numb. 23. 19.*

Did he not make it good against the Jews, his own peculiar people? 2 King. 25. begin. Jer. 39. 1, &c. Jer. 52. 4.

And if God spared not them, the natural branches, Rom. 11. 21. will he spare us? Take heed England, Take heed London, lest he also spare not thee: If God have brought evil upon the City, which was called:

## 88      Gods severity against

called by his name, should ye be utterly unpunished? ye shall not be unpunished: See *Jer. 25. 29.*

If they whose judgment was not to drink of the cup, who might rather have expected favour, then you. If these have assuredly drunk, are you those that shall go altogether unpunished? you shall not go unpunished, but shall surely drink: See *Jer. 49. 12.*

Nay if God spared not the Angels, nor a whole world, will he spare us, *2 Pet. 2. 4.*

I would hope, that God will not make a full end of us, but will correct us in measure, yet sure he will not leave us wholly unpunished, *Jer. 46. 28.* But if there be lewdness in our filthiness, and we will not be purged, God will cause his fury not only to creep, but to rest upon us as it has done upon others.

In these two verses (not to speak of the context, for time will not give leave) we have a heavy judgment threatned, with the cause and certainty of it.

1. The judgment threatned, *Thou shalt not be purged, &c. Till, &c.*

2. The cause of it, *In thy filthiness is lewdness: because I would have purged thee, and thou wast not purged.*

3. The



## Man for Iniquity. 89

3. The certainty of it, *I the Lord have spoken it, &c.*

*In thy filthiness, In thy sin which is filthiness: Sin so called, 2 Cor. 7. 1. In thy Idolatry, Covetousness, Pride, Prophaneness, Hypocrisie, Oppression.*

*Is lewdness, obstinacy (for she would not be purged from it) and rejoycing, Jer. 11. 15.*

*Because I have purged thee, I have sought to purge thee, by*

*Admonitions.*

*Exhortations.*

*Counsels.*

*Threatnings.*

*Reproofs.*

*Corrections.*

*And thou wast not purged, All labour was in vain and fruitless: As for the word of the Lord they would not hearken to it, Jer. 44. 16. Zeck. 7. 12.*

*Thou shalt not be purged from thy filthiness any more: Thou shalt be Warned, Exhorted, Counsell'd, Threatned, Reproved no more; but shall be left to perish in thy sins, as desperate and incurable.*

*Till*

90 Gods severity against

*Till I have caused my fury to rest upon thee: Till I have satiated, satisfied my wrath, and eased my self of my adversaries, and avenged me of mine enemies, Isa. 1. 24. Till I have purged them in Hell fire sayes one, which will be ever doing. but never be done.*

*Doct. God will at last cause his fury to rest upon a people that will not be purged from their filthiness.*

*God will, and this will of his is, 1. Most just; Because God has offered them mercy and they would none of it. Thus,*

*A Subject commits high Treason against his Prince, for which he is condemned: His Prince out of pittie sends him a pardon, which he rejects, tears and tramples under foot. If the Prince resolve this man shall dye for it, is not his resolution just? See Ezra 9. 33. Dan. 9. 14. Lam. 1. 18.*

*2. Most unchangeable, for Numb. 23. 19.*

*At last; He is not hasty, but slow to anger.*

*He being God and not man, Hos. 11. 9. can bear long, and does, yet will not alwayes,*

ways, but at last will punish, *Isa.* 42. 14. & 65. 6. and here in the Text.

*Cause his Fury, Anger, Indignation, Wrath.* Fury is an anger never at rest till it has taken revenge.

*To Rest, to Abide;* Fury has come and gone, judgments have come and gone, have been sent and called back again, laid on and taken off, for a considerable time; but at last they shall rest.

*Upon a people, though professing, and called by the name of the Lord; though known and formerly saved by the Lord.*

*That will not;* I say, *will not*, because the Highest does so often lay the blame there, *Jer.* 6. 16.

Their will was against purging, they loved their filthiness: They loved to wander, *Jer.* 14. 10. & 5. 31. & 11. 15. When thou doest evil then thou rejoycest. See *Jer.* 18. 12.

*Be purged from their filthiness.* By any means, whether fair or foul, whether Warnings, Exhortations, Counsells, Threats, Reproofs, Sabbaths, Sacrifices, Mercies, Judgments.

Whose Filth, Scum, Rust, remains.

Their Filth, notwithstanding all the Floods they have been in.

Their

## 92 Gods severity against

Their Scum and Dross notwithstanding  
all the Fires they have been in.

Their Rust notwithstanding all the Fi-  
lings they have had.

I might heap Scriptures for proof here-  
of, but I shall confine my self to this Pro-  
phet, *Ezek.* 5. 13. & 9. 8, 9, 10. & 16.  
42, 43. & 21. 17.

You may read, *Dent.* 29. 20. 2 *Chron.*  
36. 15, with 17. *Jer.* 7. 20. & 11. 14.  
& 13. 14. & 14. 12. & 18. 11, 12. *Psal.*  
7. 12. & 50. 21, 22. & 68. 21.

Reason. *Gods Honour, Holiness, Ju-  
stice and Truth, requires it.*

1. *Gods Honour*, If God spare such, it  
will be thought that he favours them,  
*Psal.* 50. 21. *Mat.* 2. 17.

2. *His Holiness*, *Habak.* 1. 13.

3. *His Justice*, *Zeph.* 3. 5. *Psal.*  
11, ult. Justice must render to every  
one according to &c.

4. *His Truth*. See *Jer.* 4. 28.

Use 1. Sad then is the case of such  
as will not be purged from their filthiness.

Is it not sad when God will cause his  
fury to rest upon them, when he is so re-  
solved as you see, *v.* 14.

This

## Man for Iniquity. 93

This People, in the Text, might think, and so possibly may you, God would not be so severe, as the Prophet had told them; They might say or think, *Jeremiah* this is but your saying, and you may speak it out of Humor and Discontent.

Nay sayes God, *I the Lord have spoken it*; I Jehovah who can and will give being and life to my threats, to what I have spoken.

They might say, but saying and doing are two things, It may never come to pass though God has spoken it.

Nay sayes God, *it shall come to pass, as certainly as I have spoken it.*

They might say, you threaten us with *Nebuchadnezzar*; but *Nebuchadnezzar* and his Forces are but men, and may fail, and never be able to perform their enterprize.

But sayes God, *I will do it, and I am not Man, but God.*

They might say, but sure God will not lay waste *Hierusalem* his own City, where his Temple and Worship is.

To this God answers, *True.* But thy scum is in thee, and thy filthiness, and in thy filthiness is lewdness, obstinacy, therefore I will not go back from my word of threatening.

Thou

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Thou doest not retract, and therefore I will not.

Thou hast gone backward, *Jer. 15. 6* therefore I will not go back. See also *Jer. 4. 28.*

They might say, but God is pittiful, and his compassions fail not.

But sayes God, *I will not pittie, nor spare, nor have mercy, Jer. 13. 14.*

They might say, but God will repent of the evil threatned; according to *Jer. 18. 8. Ezek. 20. 8, 9, 13, 14, 17, 22.*

No sayes God, *neither will I repent; you repent not, therefore I will not repent: See Jer. 15. 6.*

They might say then, surely God will deal hardly with us.

No sayes God, *I deal justly, according to thy wayes I will judge thee.*

What then is there no avoiding of this fury?

No; *They shall not be able to escape, Jer. 11. 11.*

*Evil shall hunt you, Psal. 140. 11.*

*And find you out, Numb. 32. 23.*

As the blood hound the Thief, as sure as he sets his foot on the ground.

Nor no resisting?

No; *Can stubble resist fire.*

Why

## Man for Iniquity. 95

\* Why then, I hope, I shall be able to bear it.

No, *It will be intollerable*, Ezek. 22. 14. Can thy heart endure? No.

Why then, I hope, it will have an end.

No neither, *if you dye in your filthiness, it shall rest upon you; 'Twill be everlasting fire and burning*, Isa. 33. 14.

Why then, I hope, if it will have no end, it will be long before it have a beginning.

No, *It may have a beginning before you are aware.*

'Tis to be feared that your iniquities are near full and ripe, for we are come to that pass now,

1. That, I think, we are shameless in sinning; and if so, see *Jer. 3. 3. & 6. 15.*

2. Graceless in Profession, and Luke-warm in Religion; and if so, see *2 Tim. 3. 1, to 6. Rev. 3. 15, 16. & 2. 4, 5. Amos 8. 5, 11, 12.*

3. Regardless of Christ, nay abusive of Christs Gospel and Ministers; and if so, see *Matth. 21. 35, 36, 38, 41. Luke 13. 34, 35. 2 Chron. 36. 16. 1 King. 18. 4. with 19. 14. 2 Chron. 11. 14.*

4. Fruit-

## 96 Gods severity against

4. Fruitless under the means of grace; and if so, see *Matth.* 21. 43. *Luke* 13. 6, to 10. *Act.* 13. 45, 46. *Isa.* 5. begin. *Heb.* 6. 6.

5. Incurrible under the rod; and if so, see *Isa.* 9. 13, 14. *Amos* 4. 6, 8, 9, 10, 11, 12.

6. Fearless of punishment; as they, *Jer.* 17. 15. that said, *Where is the word of the Lord? let it come now.*

And as they that said, *Isa.* 5. 19. *Let him make speed and hasten his work, that we may see it; and let the counsel of the holy One of Israel draw nigh and come, that we may know it.*

And this is but according to what was foretold by our Saviour, *Luke* 17. 26, 27. *And as it was in the dayes of Noe; so shall it be also in the dayes of the Son of man. They did eat, they drank, they married wives, &c. till the flood came.*

And by *St. Peter*, 2 *Pet.* 3. 3. *There shall come in the last dayes scoffers, walking after their own lusts (and sure they are come) Saying, Where is the promise of his coming? Things continue as they were.*

But when we put far away the evil day, *Amos* 6. 3. and say peace and safety, Then  
sudden



sudden destruction cometh, as Travel upon a woman with child, and we shall not escape, 1 Thes. 5. 3. God will punish the men that are settled upon the Lees, That say in their Hearts, The Lord will not do good, neither will he do evil; Zeph. 1. 12.

God grant our goods may not become a booty; God grant our houses may not become a desolation; God grant that they who have built houses, may inhabit them; and that they who have planted vineyards, may drink the wine thereof

But sure if in our filthiness there shall be lewdness, if we shall continue unpurged, notwithstanding all the means used for our purging:

The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly: That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness; A day of the trumpet and alarm, against the fenced Cities, and against the high Towers God will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord, and their blood shall be poured out as the dust, and

:their flesh as the dung. Neither their Silver nor their Gold shall be able to deliver them in the day of Gods wrath; but the whole Land shall be devoured, by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the Land, Zeph. 1. 13, 14, 15, 16, 17, 18.

This is the rejoycing City that dwelt carelessly, that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lye down in: every one that passeth by her, shall hiss and wag the hand; Zeph. 2. 15. This is spoken of Nineveh, ver. 13. And if we sin as Nineveh did, may not we expect to suffer as she suffered. Yet I fear we have many that say as Babilon, I shall be a Lady for ever, Isa. 47. 7.

Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thy heart, I am, and none else besides me, I shall not sit as a widdow, neither shall I know the loss of Children.

Therefore shall evil come upon thee, thou shalt not know from whence it riseth: and mischief shall fall upon thee, thou shalt not be able to put it off: and desolation shall come upon thee suddenly which thou shalt not know, Isa. 47. 11.

## Man for Iniquity. 99

Rise up ye woman that are at ease : hear my voice ye careless daughters, give ear unto my speech. Many dayes and years shall ye be troubled ye careless women : for the vintage shall fail, the gathering shall not come. Tremble ye women that are at ease : be troubled ye careless ones, strip you, and make you bare, and gird sackcloth on your loins. Because the Palaces shall be forsaken, the multitude of the City shall be left, the forts and towers shall be for dens for ever, a joy of wild Asses, a pasture of flocks ; Isa. 32. 9, 10, 11, 14. See also Jer. 5. 5, 6, 7, 8, 9.

These are terrible threats, but who trembles at the reading or hearing of them ? The people in Ezra's time trembled at the words of the God of Israel, Ezra 9. 4.

*Josiah* when he heard the words of the Law against *Jerusalem* and the inhabitants thereof, rent his cloathes and wept, 2 Chron. 34. 19, 27.

*Habakkuk* hears Gods speech and is a fraid, chap. 3. 2. Yea, his belly trembled ; his lips quivered ; rottenness entered into his bones. chap. 3. 16. variety of expressions are used by him, to shew how sensible he was of Gods threatned judgments. But

oh I fear we are past feeling.

*Jeremy* also cries out, *Jer.* 4. 19. *My bowels*; *Nay Belshazzar Trembled Dan.* 5. 5. 6. when he saw the hand writing on the wall; but we see and read what is written against us, and never Tremble.

*And Felix trembled when he heard Paul reasoning of righteousness, temperance, and judgment to come, Act.* 25. 24. But how often are you reasoned with about these things, and never tremble?

*The Devils tremble*, *Jam.* 2. 19. and cannot we? Oh our Atheism and infidelity! our not fearing Gods threatening in his word, is a manifest token of it.

*The God of glory thundereth in the Heavens, and thou tremblest*; but when he thunders in the Scripture, thou tremblest not: Hear how he thunders, *Nabum* 1. 2. 3. 4. 5. 6. 8. 9. 10. Pray take your Bible and read this Scripture before you read any further.

*The Lion roars and the Beasts tremble*: But God roars, threatens most terribly *Amos* 3. 8. but who fears?

A storm, a tempest, will make you tremble; and will not that storm, that tempest threatened, *Psal.* 11. 6. make thee tremble? *Upon the wicked* (and art not thou

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thou wicked) *be shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.*

Well, Sirs, God would have purged us, and we would not be purged; what then remains, *But a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries, H b. 10. 27.*

1. Hath not God warned and told thee of the evil and danger of thy sinful course? thou canst not say as *Paul, Act. 23. 5. I wist not.* I wist not that sin was so great an evil, that it had so much filth and fire in it. You cannot say I did not know that sin, that pride, worldliness, rioting, drunkenness, chambering, wantonness, ~~strife~~, envying, were transgressions of the holy, just, and good Law of God, and provocations of him to your own and others hurt: you cannot say you knew not this.

2. Hath not God begged and beseeched you to abstain from these fleshly lusts which war against your souls, *1 Pet. 2. 11.*

3. Hath not God reproved you, and said to you, as to them, *Judg. 2. 2. Why have you done this?*

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4. Hath not God threatned you, *That except you repent you shall perish*, Luke 13. 3, 5.

And told you, *That if you live after the flesh you shall dye*, Rom. 8. 13.

5. Hath not God corrected and afflicted you, and may we not complain as the Prophet, *Jer. 5. 3. O Lord, thou hast stricken them, but they have not grieved: thou hast consumed them, but they have refused to receive correction: they have made their faces harder then a rock, they have refused to return.* See also, *Dan. 9. 13, 14.*

6. Hath not God said to you as to him, *Job. 5. 14. Sin no more lest a worse thing come unto you.* And told you, *That if ye will not be reformed by those things, that have come upon you, but will walk contrary to him; that he will then walk contrary to you, and will punish you yet seven times for your sins; Levit. 26. 23, 24.*

7. Hath not God after all this said, *Return unto me, and I will not cause mine anger to fall upon you; for I am merciful, and will not keep anger for ever; Jer. 3. 1, 7, 12.*

Hath he not said, *Wash ye, make ye clean, &c. Though your sins be as scarlet, they shall be white as snow, Isa. 1. 16, 18.*

8. Hath

8. Hath not God sworn that he desires not your death; *Saying, As I live, I have no pleasure in the death of the wicked, but that he turn from his way and live, Ezek. 33. 11.*

9. Hath not God after this expostulated with you, and said, *Turn ye, Turn ye, why will ye dye? Ezek. 33. 11. and Jer. 13. 27. Wilt thou not be made clean? when shall it once be?*

10. *Hath he not waited to be gracious to thee, Isa. 13. 18. Hath he not been long-suffering to you ward, not willing that you should perish, but that you should come to repentance, 2 Pet. 3. 9.*

And now sinner, tell me, would not God have purged thee: and if thou wouldst not, If thou wouldest not take warning, when warning was given thee; nor be prevailed with to abstain from fleshly lusts, when thou wast beseeched; nor be reformed when thou wast reprov'd; nor return when thou wast smitten; nor regard when expostulated with; nor come to repentance when so long waited for: May not God say to thee, as to the woman, *Gen. 3. 13. What is this that thou hast done?* and as to Adam, *Gen. 3. 11. Hast thou eaten of the Tree, whereof I commanded*  
F 4
that

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that thou shouldst not eat? So, sinner what is this that thou hast done? *Hast thou set at nought all my counsel, and wouldst thou none of my reproof?* Prov. 1. 25. Oh what is this that thou hast done? Dost thou know what thou hast done? Canst thou conceive the dishonour thou hast brought to God, and the misery thou hast brought upon thy self, and the hurt thou hast done to Church and State? Art thou not in danger of the resting of Gods fury upon thee; when Gods anger is kindled but a little, you are in danger of perishing, *Psal. 2. 12.* In what case then will you be, when his fury shall rest upon you.

And God will watch to bring it upon you, *Jer. 44. 27.* *Behold I will watch over them for evil, and not for good; as one that purposely watcheth and lieth in wait to do mischief,* *Psal. 56. 6.*

God has been wont when provoked, to watch over people, to pluck up and break down, *Jer. 31. 28.*

And *Daniel*, chap. 9. 13, 14. confesses, that because God had punished them, and they had not made their prayer before the Lord their God, that they might turn from their iniquities and understand the truth; therefore the Lord had watch-  
ed



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ed upon the evil, and brought it upon them. And he gives the reason, *For the Lord our God is righteous in all his works, for we obeyed not his voice.*

Use 2. If all this be so, then consider we our selves, *Are we purged from our filthiness?*

Is England?

Is London?

Are we?

Is our scum gone out?

Our rust gotten off?

Our filth done away?

Our dross separated from us?

Our chaffe scattered and burnt?

2. Let me ask you a few Questions.

1. Have you been convinced of your natural and contracted filthiness? Sirs were you clean born, shaped in holiness? Read, *Job 14. 4. Psal. 51. 5.* and see whether you were or no.

Have you lived without defiling yourselves? See *Psal. 14. 3. Mark 7. 23.*

What were your Hearts, and Hands? If you cannot tell, See *Jer. 4. 14. Jam. 4. 8. Mark 7. 21, 22, 23.*

What were your Heads, Ears, Eyes, and Tongues? If you be ignorant, see

*John*

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*John 13. 9. Act. 7. 51. Jer. 6. 10. 2 Pet. 2. 14. Matth. 5. 28. James 3. 6. Ephes. 4. 29.*

I fear many are not yet convinced of their filthiness; and if so, sure not yet purged from it.

Some will not believe that to be filthiness which God sayes is so: *All that is in the world is either the lust of the eye, &c.* 1 John 2. 16. and these are not of the pure and holy God, but of the dirty sinful world which lies in wickedness.

1. *The lust of the Eye*; covetousness; which you call by another name, viz. *Good Husbandry*, is filthiness, 1 Peter 3. 2.

2. *The lust of the Flesh*; rioting, drunkenness, chambering, wantonness; which you call *Good Fellowship*, *Courship*, *Courteousness*: This is filthiness, but you do not know it, or will not know it; for your better information, see 1 Thes. 4. 7. Ephes. 5. 3; 4. Rom. 13. 13.

3. *Pride of Life*; this also is filthiness, though you call it fineness, neatness, comeliness: But see what God calls it, *Isa. 4. 4.* He calls it *filth*, *ordure*, or *excrements*, the word imports all,  
all

all such filth, or excrement, as comes forth from the body, either upward, as *Isa. 28. 8.* *2 Pet. 2. 22.* or downward, as *Deut. 23. 14.* *Ezek 4. 12.*

The filth of the Daughters of *Zion*, whose pride, vanity, wantonness, and other excesses, had no small hand in pulling down Gods judgments. See *Isa. 3. 16, 17.* had it been the Daughters of *Moab*, *Numb. 25. 1.* or the Daughters of the Philistines, *Judg. 14. 1, 2.* that had been so filthy it would not have provoked so much; their filth would not have stunk so bad, nor have been so loathsome in the sight of God. But for the Daughters of *Zion*, and the Daughters of *Jerusalem*, and the Daughters of *Israel* and *Judah*, of Professors, to be so filthily proud, provoked greatly. Had it been only the Daughters of men, *Gen. 6. 2.* or the Daughters of a strange god, *Mal. 2. 11.* or the Daughters of the uncircumcised, *2 Sam. 1. 20.* it had not been so much; but for the Daughters of God, *Deut. 32. 19.* to go thus, and do thus, and stink thus, he could not bear it.

Their gates, and garbs, and courses, and carriages, that they prided themselves

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ſelves in, and accounted their bravery, *Iſa.* 3. 18. were filth; and ſuch as made them odious, loathſom, and abominable in Gods eye; ſaith one whoſe Judgment, I think, is not to be contemned, *Cataker in loc.*

And ſee, ſaith he, the contrary required, *1 Tim.* 2. 9, 10. *1 Pet.* 3. 3, 4.

So that I believe, that which you call fineneſs now, will be found to be filthineſs another day; that which you call nery, will be found to be filchery.

Thoſe fine Heads,  
Fine Faces,  
Fine Necks,  
Fine Back and Breſt,  
Fine Armes and Shoulders,

Will be found, i believe, to be Filthy, Heads, Faces, Necks, Backs and Breſts, Armes and Shoulders.

Wherefore let me beſpeak you, as *Daniel* did *Nebuchadnezar*, *Dan.* 4. 27.

Wherefore O fine Dames, let my counſel be acceptable to you; Break off your pride by humility, and your ſhameleſneſs by ſhamefaſtneſs. And get ye quickly to the fountain opened for ſin and uncleanneſs, *Zech.* 13. 1. and waſh your ſelves. Say to Chriſt, as *Peter*, when Chriſt told him, *If he waſht*

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washt not his feet he should have no part in me: O Lord, said he, not my feet onely, but my hands and head also. You have need to say, not my feet onely, but my face, neck, back, breast, armes and shoulders also.

*Quest.* 2. Has the Word, the pure Word of God, ( so called, *Psal.* 12. 6. *Psal.* 119. 140. ) been instrumental in your purging, *Psal.* 119. 9. *Psal.* 17. 4. *Job.* 17. 17.

*Qu. si.* 3. Has time been spent about it? Have you had your washing, scowring and purging days for your Souls, as you have had for the cleaning of your Cloathes, Brasse and Pewter, and for preservation of the health of your Bodies. Some wash their Linnen once a month, and scowr their Vessels once a quarter, and purge their Bodies Spring and Fall: Deal truly, what time have you set a part for the washing and purging of your Heads, Hearts, and Hands? Have you your monthly, quarterly, and half-yearly washing and purging dayes for your Souls? Will not Linnen, Brasse and Pewter Vessels be made clean, nor Bodies be purged without allowing time? And will Hearts and Souls be purged from their filthiness without allowing time? *Quest.*

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*Quest. 4.* Has pains been taken about it? Has this purging of your selves cost you Prayers and Tears before 'twas done? That which is foul will not be made clean without pains-taking. *Naaman* was at the pains of taking a long journey, to be cleansed from his Leprosie, 2 *King. 5.*

*Quest. 5.* Have you made your application to Christ about your cleansing and purging, as once *Naaman* did to the Prophet, 2 *King. 5.*

1. *Naaman* knew himself to be a Leper.

2. *Naaman* hearing of a Prophet that could cure him, comes to him, 2 *King. 5. 3, 9.* to his door.

3. Receives direction what to do for his Cure, and though averse at first to use that means, yet upon his servants entreaties, resolves to make trial of the means, 2 *King. 5. 13, 14.*

4. He does and practices accordingly, goes down into the River and dips himself seven times therein, 2 *King. 5. 14.*

5. He returns, being Cured, to shew his thankfulness, 2 *King. 5. 15.* and to testify his great respect to the Prophet, as the instrument of his Cure; as did the tenth Leger, *Luke 17. 15.*

6. He

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6. He acknowledges the God of *Israel* to be the only true God, and his cure to be wrought by him, *2 King. 5. 15.*

7. He resolves upon the worshipping and serving of the true God, renouncing all other gods, *2 King. 5. 17.*

In like manner,

1. Have you known your selves to be leprous and unclean ; and said as *Isaiab*, chap. 6. 5.

2. Having heard of Christ, and the efficacy of his blood to cleanse you , have you come to his door and waited for direction, what to do that you might be cleansed ? Have you waited dayly at the posts of his doors ? *Prov. 8. 34.* Have you sate at Jesus's feet , and heard his word, *Luke 10. 39.* as *Mary* did ?

3. Having heard counsel and direction what to do to be Cured, viz. To go into the Jordan of Christs blood, and to bathe your selves therein ; Have you resolved, upon the entreaties of Gods Ministers, who are are your servants, *2 Cor. 4. 5.* to make trial of this Jordan ? and with *Esther*, to go into King Jesus, come of it what

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what will: *Saying, I will go in, and if I perish, I perish, Eccl. 4. 16.*

And have you resolved with the prodigal, *Luke 15. To go unto Christ the ever-living father, Isa. 9.*

4. Have you done accordingly? Have you dipped your selves in this bloody Jordan seven times? Have you gone in to King Jesus, as *Esther* into King *Ahasuerus*? And as the Prodigal, to his Father? Have you been at the fountain opened for sin and uncleanness? *Zech. 13. 1.* Have you rested upon this blood of Christ which cleanseth from all sin, 1 *Job. 1. 7.* for your cleansing, and expected it according to the promise? *Ezek. 36. 25.*

5. Do you find your hearts stirred up to be thankful, for this Jordan of Christs blood, and the blessings we have thereby? Can you do as *Peter* and *Paul*? as *Peter*, 1 *Pet. 1. 3.* as *Paul*, *Ephes. 1. 3.*

6. Do you give Christ the glory of being the alone fountain for cleansing, and acknowledge all your cleansing to be from him; There being no salvation from the filthiness of sin in any other? *Act. 4. 12.*

7. Do you resolve upon serving God in righteousness and holiness all your days, As they that are delivered from their filthiness



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things are bound to do? *Luke 1. 74, 75.*

*Quest. 6.* Are you careful to keep your selves clean? Do you shun all defilements by persons or things? Is it your care to keep your self unspotted, as pure Religion binds you to do? *1am. 1. 27.* Do you hate the garment spotted by the flesh? *Jude 23.* And abstain from all appearance of evil, *1 Thes. 5. 22.*

*Quest. 7.* Are you companions of those that are purged? *David, Psal. 119. 63.* was a companion of all them that feared God, and of them that kept his precepts. Are you so too? *David's* delight was in them, *Psal. 16. 3.* Is your delight in them too? *Birds of a Feather will flock together.*

### Use 3. Of Exhortation,

If it be so as you have heard, then continue no longer in your filthiness.

*Wash ye, make ye clean, lay a part all filthiness and superfluity of roughtiness, James 1. 21.*

*Clearse your selves from all filthiness of flesh and spirit, 2 Cor. 7. 1.* ●

*Cast it away, and say unto it, get thee hence, Isa. 30. 2.*

Motive.

## Motives.

1. *'Tis filthiness*; Will a man continue in filth, in dirt and mire: In the filth of the lust of the eye, the lust of the flesh, and the pride of life?

2. God would that you should be purged; for,

First, He calls upon you, *wash*, as you have heard.

Secondly, God has prepared a fountain to wash in, *Zech. 13. 1.*

Thirdly, God expostulates with you about it, *Jer. 13. 27. Wilt thou not be made clean?*

Fourthly, God thinks it long, till you be purged, *Jer. 4. 14. How long shall thy vain thoughts lodge within thee? And Jerem. 13. 27. When shall it once be?*

3. When you are purged, washed, God will take delight in you, and have fellowship with you, *Isa. 1. 16, 18.*

## Means.

1. Take the glass of the Law, and view your selves therein, that will shew you your filthiness: *I had not known sin but by the Law*, said *Paul*, *Rom. 7. 7.*

2. Know

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2. Know the power of Gods anger, *Psal. 90. 11.* you may see it in his terrible threats, *and the judgments which he executeth, Psal. 9. 16.*

3. Assent to the truths of Gods threatenings. Say often to thy own soul, it will be as God hath said: *Fury will rest, settle upon me, if I continue unpurged from my filthiness.*

4. Confess your natural and contracted filthiness, as did *David, Psal. 51. 5.* and then see, *1. John 1. 9.*

5. Pray, purge me, wash me, cleanse me, *Create in me a clean heart, as David did Psal. 51.*

6. Above all getting, get faith, for 'tis faith that purifies the heart, *Act. 15. 9.*

First, Hear for it, for it comes by hearing, *Rom. 10.*

Secondly, Give God no rest till he has given it you.

7. *Act* faith in the cleansing blood of Christ: *It cleanseth away all sin, being sprinkled and applied, 1 John 1. 7. 1 Pet. 1. 2.* Go to the fountain opened for sin and uncleanness, *Zech. 13. 1.*

Say to thine own soul,

1. I am filthy, even filthiness; *My mind and conscience is defiled, Tit. 1. 15.*

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*I am a person of a clean lips, Isa. 6. 5. for how can he be clean who is born of a woman? Job 25. 4. Who can bring a clean thing out of an unclean? Job 14. 4. Behold I am shapen in iniquity, and in sin did my mother conceive me, Psal. 51. 5. Besides, How abominable and filthy am I, who have drank iniquity like water? Job 15. 16. Oh wretched man that I am, who shall deliver me from the body of this death? Rom. 7. 24.*

1. *The body of sin, Rom. 6. 6. called a body, because it hath many members, Col. 3. 5.*

*A body of death, because it tends to death, and threaten death.*

2. *Say to thy own soul, Christs blood was shed to cleanse from this filthiness of sin. And that,*

*First, By Gods own appointment, Act. 2. 23. 1 Pet. 1. 20.*

*Secondly, For this very purpose, Zech. 13. 1. 1 Joh. 3. 5, 8. Isa. 53. 5.*

3. *Say to thy own soul, Jesus Christ in the Ministry and preaching of the Gospel, has been evidently set forth crucified before mine eyes, Gal. 3. 1. God has set him forth to be a propitiation through faith in his blood, Rom. 3. 25. Not only in his*

his eternal counsel, and afterward in the execution of the same in the fullness of time, but by the preaching of the Gospel, 2 Tim. 1. 10, 11. & 1 Pet. 1. 20. He was manifested in these last times for us, not only in respect of his incarnation, but in respect of the Revelation of him in the preaching of the Gospel, since his Incarnation: So also God hath set him forth to be a Bath to wash us from our filthiness, Rev. 1. 5.

4. Say to thy soul, *This blood of Christ is precious blood.* 1 Pet. 1. 19. powerful and efficacious to effect that for which 'twas shed, viz. *The cleansing away of sin.* Though the blood of Bulls and Goats could not take away sin, yet this precious blood of the Lamb of God can; See Heb. 10. 4, 8, 9, 10, 11, 12, 13, 14.

5. Say to thy self, *This blood of Christ is the only Bath, for the soul; There's no other fountain, no other name, no way else to be cleansed,* Act. 4. 12. 1 Tim. 2. 5.

6. Say to thy own soul, *I must wash in this Bath or else be for ever unclean, and unpurged, and so never enter into Heaven; For there shall in no wise enter in any thing that defileth,* Rev. 21. 27. But  
Gods

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*Gods wrath and fury will rest and abide upon me for ever, Joh. 3. 36.*

7. Say to thy own soul, I am invited to Bathe in this blood of Christ, to apply it by faith, for my cleansing: *'Tis offered to me, Isa. 55. 1. Act. 10. 43. To him give all the Prophets witness, that through his Name, whosoever believeth on him shall receive remission of sins: And Rev. 22. 17. Whosoever will, let him take of this water of life freely.*

8. Say to thy own soul, I am commanded to accept of the offer, to Bathe in this fountain, to rest on Christ for cleansing; *To look unto him to be saved from my filthiness, Isa. 45. 22. So that, as soul as I am, it will be no presumption in me to come and wash in this Jordan: Christ calls me, Matth. 11. 28. Come unto me all ye that are heavy laden with dirt and filth.*

Say to thy own soul, I am promised by him who is true and faithful; *Even the true God, and eternal life, 1 John 5. 20. That if I come to him for cleansing, I shall in no wise be cast out, refused, John 6. 37. Why then should I not obey this command, and believe and rest on Christ for my cleansing?*

10. Yet once more, that you may act faith in the blood of Christ for cleansing; say to thy own soul, was not I baptized for the remission of sins, *Act. 2. 38. Repent and be baptized, in the name of Christ, for the remission of sins*: 1. For assurance that your sins are forgiven you for Christ's sake: So *Act. 22. 16. Arise and be baptized, and wash away thy sins* (according to the Dutch Annotations) *For a sign and seal that thy sins are washed away, by the blood and spirit of Christ.*

To improve thy Baptism in order to thy cleansing,

1. Say to thy self, Does not water in Baptism signifie and seal by Divine Institution? Is it not an ordinance of Jesus Christ? *Matth. 28. 18, 19, 20.*

2. Say to thy self, Does not water in Baptism signifie and seal the cleansing blood of Christ, and our justification and sanctification thereby? *Knowest thou not O my soul, that they who are baptized into Jesus Christ, are baptized into his death?* *Rom. 6. 3.* 1. To partake of the benefits of his death.

3. Say to thy self, was not this water applied to me? and that, in the Name of the Father, Son, and Holy Ghost?

4. Was

4. Was it not applied to me in a solemn way, in the presence of the holy Trinity, with a declaration of the institution of Baptism by Christ, and with prayer to God in the name of Christ, that his blood represented by the water might cleanse me.

5. Say to thy self, Is not my Baptism my bond, obliging me to apply that blood of Christ to my soul, which was represented by the water which was applied to my body?

6. Say again Have I applied it, and am I cleansed from my filthiness?

7. If not, say to thy soul, Is not my case as bad as the case of unbaptized Infidels? See *Jer. 9. 25, 26.*

8. And if so, say to thy soul, How can my conscience be quiet, and let me alone in such a case?

Wherefore lay a charge upon thy self, to believe, to receive, and rest upon Christ for cleansing, as he is offered in the Gospel. Say, Believe O my soul, go to the fountain, wilt thou dye in thy filth, and under the fury of the Almighty God?



## G O D S

Severity against

## M A N

for Iniquity.

Isa. 65. 6.

*Behold, it is written before me : I will not  
keep silence, but will recompence, even  
recompence into their bosom.*

**B** *Behold, observe, take notice of it;  
It is written before me :  
It is written : First, What?  
Secondly, Where?*

First, What? *Your iniquities, vers. 7.*

*Sin, Jer. 17. 1.*

Your rejecting Christ.

G

Second-

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Secondly, Where? *In Gods book*; we enter in books such matters as we would not have forgotten. Thus *Ezra* 4. 15, 19. & 6. 2. *Esth.* 6. 1.

So God also has books of remembrance, not only of what,

1. Is done for him, *Mal.* 3. 16. *Psal.* 56. 8.

2. But against him, *Deut.* 32. 34. *Hof.* 7. 2.

The meaning is, God keeps it in mind as well as if it were booked down.

*Before me*; It lieth before my face, that it may not be forgotten.

*q. d.* Their wicked doings are upon record with me, and this record alwayes lies open before my face.

*They did it*, *Isa.* 65. 3. *to my face*, or in my sight, as *Deut.* 31. 29. *Psalms* 51. 4. and it remains still before him.

*I will not keep silence*; i. e. I will no longer forbear as I have hitherto done.

*But will recompence, even recompence in to their bosom*; or will repay, yea repay into their lap.

1. Cer-

## Man for Iniquity. 123

1. Certainly, undoubtedly; therefore is the threat doubled, to put it out of doubt.

2. Abundantly, largely, as repaying into their bosom or lap signifies; he will recompence and repay them, not by tail, measure, or weight; but by pouring forth into the receivers lap without any regard how much.

*Doct. Though God delay the execution of vengeance for some time, yet at length he will undoubtedly and abundantly pour out his wrath upon impenitent sinners.*

First, God delayes to execute vengeance for a time.

Secondly, At length he will take vengeance.

1. God delayes for a time to take vengeance, *Psal. 50. 21. Isa. 42. 14.*

Thus God did bear long with the old world, *1 Pet. 3. 20.*

He will avenge at last though he bear long, *Luke 18. 7.*

After a long time the Lord of those servants cometh and reckoneth, *Mat. 25. 19.*

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Though God keep silence for a time,  
yet he will speak at last. See *Habak.*  
2. 3.

*Reasons.*

*Negatively,* Not because God is slack,  
as we are too apt to conceive, *Psal.* 51.  
21.

No, not as if God were slack, backward through weakness, forgetfulness or fickleness and inconstancy, *2 Pet.* 3. 9.

They are not slack that are long ere they come, but they that come not at the due and appointed time. Now God never stayes beyond that time, *Heb.* 10. 37. *Habak.* 2. 3. So then this is not the Reason: but,

*Affirmatively,* 1. Because God is long-suffering, *2 Pet.* 3. 9. willing that we should have time and means to repent, and so not perish. See *Rom.* 2. 4.

2. To leave sinners at last without excuse, as *Prov.* 5. 11, 12, 13.

3. Because he has an eternity wherein to be revenged on them.

2. At

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2. At length God will take vengeance, &c.

He will do it, *Psal.* 50. 21, 22. *Isa.* 42. 14. *Ezek.* 24. 13, 14.

Consider we a little,

First, Who it is that will recompence?

Secondly, How he will do it.

Thirdly, When.

Fourthly, Why.

First, Who it is?

He to whom it belongeth, and who claims a propriety in it; *Dent.* 32. 35. *Rom.* 12. 19.

Who this is? See *Jer.* 32. 18, 19. *Nah.* 1. 2. *Jer.* 51. 56.

Secondly, He will do it,

1. Abundantly, plentifully, *Psal.* 79. 12. Sevenfold, seven times more, and seven times more, *Levit.* 26. 23, 24.

He poures it out, *Nah.* 1. 6.

2. Terribly, *Joel* 2. 11, 31. *Isa.* 2. 19.

What terrible things did he do by the Red Sea? *Psal.* 116. 22. See *Nah.* 1. 6.

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So terribly that the ears of those that hear shall tingle, *1 Sam.* 3. 11. *2 King.* 21. 12. *Jer.* 19. 3. Shall have his ears stricken with horror and astonishment, at the report of it, though he see it not. See also, *Psalms* 119. 53, 120. *Ezek.* 21. 7.

Thirdly, Certainly, surely, *Jer.* 51. 56. and therefore is the threat,

1. Doubled in the Text, and *Isa.* 59. 18.

2. Sworn to; God swears he will do it, *Deut.* 32. 40, 41.

3. Written down, *Exod.* 17. 14. & 34. 27.

Or thus, God will do it: For,

1. He has said it.

2. Said it again and again in the Text, *Ezek.* 24. 14.

3. Sworn it, *Deut.* 32. 40, 41.

4. Set his hand to it, written it, *Exod.* 34. 27.

5. Sealed it, *Deut.* 32. 34.

Thirdly, When? In due time, *Deut.* 32. 34, 35. *Joel* 3. 13.

When sin is ripe, *Gen.* 15. 16.

Their

Their iniquities were,

*Execrable Idolatry.*

*Grievous Oppression.*

*Prodigious Lust.*

These were not yet full, not at their growth. Sin comes to it by degrees, *Jer.* 51. 13. *Dan.* 8. 23. *Matth.* 23. 32.

Fourthly, Why? Because Gods Holiness, Justice, Truth, and Honour requires it.

1. His Holiness; Which is such, that he cannot away with iniquity, *Hab.* 1. 13. See *Isa.* 1. 13.

2. His Justice; He must render to every one according to his doings, how else can he be just, *Rom.* 2. 6, 9. *Jerem.* 32. 19.

3. His Truth, and Oath requires it; he hath said it, and doubled it; and sworn it, and caused it to be written, as you have heard.

4. His Honour; See *Mal.* 2. 17.

5. Their enmity to God and his people requires it, *Psal.* 83. 1, to 6.

6. Gods Sovereignty over all requires it, *Psal.* 83. 18. with the foregoing verses.

G. 4

Use.

Use.

First, Of Admonition.

1. Be not hardened in your sins, because sentence is not presently executed; See *Eccles. 8: 11.*

*For God, you hear, will punish at length.*

2. Be not mockers and scoffers as they, *2 Pet. 3: 4.*

*For God will punish at length.*

Nor like them, *Isa. 5: 19. Jer. 17: 13. Psal. 14: 1.* But let such read, *Isa. 22: 13, 14.*

Secondly, Use of Exhortation.

1. Fear and tremble sinners, for God will punish at length if you persist.

Be affected as *David* was, *Psal. 119: 53, 120.* He thought God was to be feared, *Psal. 76: 7.*

*God will,*

In general, *Avenge himself of you, Isa. 1: 14.*

A.

*Abase you, Job 40: 11. Dan. 4: 37.*

*Affright*



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*Affright you, Deut. 28. 66, 67.*

B.

*Break you with a rod of iron, Psal. 2. 9.*

C.

*Cast you off, 1 Chron. 28. 9.*

*Cut off all your horns, Psal. 75. 10.*

*Cause your Children to behave themselves  
proudly, Isa. 3. 5.*

D.

*Destroy and devour you at once, Isa. 42.  
14.*

E.

*Execute vengeance on you in anger, and fu-  
ry, Micah 5. 15. Ezek. 25. 17.*

F.

*Fill your faces with shame, Psal. 83. 16.*

G 5

Give

130 God severity against

G.

*Give your substance and treasures to the  
spoil, Jer. 17. 3.*

H.

*Heap mischief on you, Deut. 32. 23.*

I.

*Impoverish you, Judg. 6. 6. Jer. 5. 17.  
Psal. 106. 43. Margin.*

K.

*Keep wrath for you, Nah. 1. 2.*

L.

*Lead you forth with the workers of iniquity,  
Psal. 125. 5.*

M.

*Make you sick in smiting you, Micah 6.  
13.*

No

Man for Iniquity. 131

N.

&

Not acquit you, Nah. 1. 3.

Not spare you, Deut. 29. 20.

O.

Ordain arrows against you, Psal. 7. 13.

Overthrow you house, Prov. 14. 11.

P.

Prepare Instruments of death for you, Psal.  
7. 13.

Pour out wrath upon you, Psal. 79. 6.

Punish you seven times more, Levit. 26.

Persecute you with his storm, Psal. 83. 15.

Q.

Quench you as tow or flax, or the wick of a  
candle, by casting it into the water, Isa.  
43. 17.

R.

Rain upon you fire, &c. Psal. 11. 6.

Separate

132      Gods severity against

S.

*Separate you unto evil, Deut. 29. 21.  
Smite you with a scab, Isa. 3. 17.*

T.

*Take away your bravery, Isa. 3. 18.  
Tear you in pieces, Psal. 50. 22.*

V.

*Vex you in his, &c. Psal. 2. 6.*

W.

*Waste you in the sight of passers by, Ezek.  
5. 14. Isa. 5. 6.*

*Waste your mountains and hills, and dry up  
your herbs, rivers, and pools, Isa. 42. 15.*

2. Prepare to meet the Lord, Amos  
4. 12.

1. By serious consideration, Hag. 1. 5.  
Psalm 119. 59. Psalm 50. 22. Jerem.  
8. 6.

2. By sincere confession of your sins, Jer.  
3. 12, 13.      3. By

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3. By deep humiliation, 2 Chron. 33. 12, 13.

4. By quiet submission, Judg. 10. 15. Levit. 26. 41.

5. By earnest supplication, Judg. 10. 15. 2 Chron. 33. 13. Job 11. 13.

6. By believing, application to God by Christ, Dan. 9. 17. Eph. 1. 6. Allude to Act. 12. 20. See Zeck. 1. 12, to 18.

7. By thorow reformation, Ezr. 7. 10. 2 Chron. 27. 6. Judg. 10. 16.

8. By firm resolution to cleave to the Lord for the future; Covenanting so to do, 1 Chron. 29. 18. Nehem. 9. 38.

Otherwise if you take not this course, though you be professors, worshippers, and servants of God in profession; if you be no more, nor no better, what has befallen other professors, may befall you.

A.

You may be,

Afflicted, Psal. 94. 5.

Abhorred greatly, Psal. 78. 59. & 106.

40.

Appointed to dye, Psal. 79. 11.

Tene

134 GODS severity against

B.

Your Blood may be shed like water, Psalm.  
79. 2.

Broken in pieces, Psalm. 94. 5.

C.

Cast off and put to shame, Psalm. 44. 9.

Cut down and burns with fire, Psalm 80.  
16.

D.

Your Dayes may be consumed in vanity, and  
your years in trouble, Psalm 78. 33.

Devoured, and your dwelling place laid  
waste, Psalm 79. 7.

E.

Enemies may laugh at you, Psalm. 80. 16.

F.

Familiar friends may lift up their heel  
against you, Psalm. 41. 9.

Fowls

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*Fowls of Heaven, and beasts of the field may feed upon your flesh, Psal. 79. 2.*

### G.

*God may be angry against your prayer, Psal. 80. 4. and forsake your Tabernacle, Psal. 88. 60, 61. and be wroth with them, Psal. 78. 62, 21, 31.*

### H.

*Your Hedge may be broken down, Psalm 80. 12.*

*Haters of you may rule over you, Psalm 106. 41.*

### I.

*Jealousie of God may burn like fire against you, Psal. 79. 5.*

### K.

*Killed all the day long, Psal. 44. 22.*

### L.

*Low brought, Psalm 80. 8.*

*Made*

136 Gods severity against

M.

*Made a by-word to your neighbour, Psalm  
80. 6. A by-word and shaking of the  
head, Psalm 44. 14.*

N.

*None may bury you, Psalm 79. 3.*

O.

*Oppressors may seek after your soul, Psalm  
54. 3.*

P.

*Punished severely, Amos 3. 2.  
Your Priests may fall by the sword, Psalm  
78. 64.*

S.

*Scattered, Psalm 44. 11.  
Scorned and derided by them about you,  
Psalm 44. 13.*

*Tears*



T.

*Tears may be given you to drink in great measure, Psal. 80. 5.*

V.

*Vile accounted, &c. Lam. 3. 45. Even as a scum, 1 Cor. 4. 13.*

W.

*Wild beasts and bears out of the wood may waste you, &c. Psal. 80. 13.*

Seeing this is so, will you take the course prescribed, that if possible none of these things may come upon you; or if they should, that your eternal estate may be secured.

First, What can you object against it?

1. Is it not the course that God hath prescribed. That it is, has been proved before; therefore you can't object, 'tis not required; you cannot say, *Who hath required this*; for you have heard that God does.

2. Is

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2. Is there any unreasonableness or unrighteousness in the prescribing of it? Can you object against it as being unreasonable and unrighteous? nay is it not most reasonable and righteous, that having sinned and provoked God, you should consider, confess, humble, &c.

3. Is it not that course that others with success have used? as *Nineveh*, and *2 Chron. 12. 7, 12.*

Can you object, and say, others have taken this course to no purpose? *Ahab's* external humiliation was not without some success? The judgment was deferred upon it; *1 King. 21. 29.*

4. Have not others perished for want of taking this course: See *2 Chron. 36. 12.* of *Zedekiah* to 18. *Dan. 5. 22, 10. 29.* of *Belshazzar.*

Can you now object, and say, others have neglected this course and done well enough?

Thus you see you cannot object against this course.

Secondly, Can you think of a better, a safer course? Can you, or you, or you, &c. speak if you can; by your silence I take it for granted that you cannot.

Thirdly,

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Thirdly, If you cannot, are you resolved upon this? To consider, confess, &c.

Fourthly, If you be not resolved on this course as yet; must I dismiss you unresolved and desperate as they, *Jer. 44.* will you say as they, *ver. 16. & 18. 12.*

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**F I N I S.**

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S

Na

on  
he  
se

# G O D S

Gracious Presence,

## T H E

# S A I N T S

Great Priviledge.

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2 Thes. 3. 16.

*Now the Lord of Peace, himself give you  
Peace alwayes, by all means. The Lord  
be with you all.*

**Y**OU have Peace (*Blessed be God*)  
long may it last; it is not like  
to be long-lived, unless God  
work wonderfully. Applicati-  
on therefore should be made to him, that  
he who is the God of Peace would be plea-  
sed to give it alwayes, and by all means.

The

## 142 Gods gracious Presence.

The close of the Verse is that which I intend to say something unto, as the Lord shall enable me.

*The Lord be with you All.*

This is *Pauls* Valediction to the *Thessalonians*, and shall be mine to you. In this Valediction you have,

1. *Pauls* wish and desire, *the Lord be with you.*

2. The extent of it, *The Lord be with you All.* He leaves out none of them, he wisheth well to them all; and that which he wisheth is the Presence of the Lord with them, All their welfare standing therein.

*The Lord*, God the Father, God the Son, and God the Holy Ghost; we must not leave out any of the Three, for we cannot be without the Presence of any one of them; nor can you have the Presence of the one without the Presence of the other, for these three are one, and where One is All are. Of the Fathers, and of the Sons, and of the Holy Ghosts coming to be with his People. You read *Job. 14. Jesus* said, *if a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.* O for faith to believe this! that the Father and the Son will come and make

## the Saints Priviledge. 143

make their abode with such. Whosoever goes from you, you may be sure the Father and Son will come, if you love him and keep his words, See verse 23. And for the coming of the Holy Ghost See Joh. 15. 16. *I will pray the Father, saith Christ* (Here's a praying friend, and praying friends we use to say are our best friends) *and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth, verse 17.* That he may abide with you for ever, mark that; when he comes, he will not be like a wayfaring man that comes for a night, and then is gon, but he will abide for ever: when I came down from Heaven, I came with a purpose to return again, when I had done my work here, but this Comforter, my Spirit, shall abide with you for ever. Well then the Lord be with you, the Father Son and Holy Spirit be with you, the eternal Jehovah, who hath his being of himself, and gives being to all things else, even the being of performance to his promises; This Lord be with you, Be with your whole man, This Lord be with your Bodies, This Lord be with your Souls, This Lord be with every part of your Bodies, and with every Power of your Souls. The  
Apostle

## 144 Gods gracious Presence

Apostle in his former epistle, praying for these *Thessalonians*. 1 Thes. 5. 23. Prayes thus, *The very God of Peace sanctify you wholly, and I pray God your whole Spirit, and Soul and Body be preserved blameless, unto the coming of the Lord Jesus Christ*. So then the Apostle would have the Lord to be with their whole man, not with a part of it, not with their Souls and Spirits only, or Bodies only, but with their Spirit Soul and Body: and the same Apostle praying for *Timothy*, prayes, *The Lord Jesus Christ be with thy Spirit*, 2 Tim. 4. 22. It matters not who are absent, so Christ be present; his presence is more, then the presence of the nearest and dearest relations. The Lord be with you all, not only with a part of you, I know not which of you to leave out of my Prayers: For you all have need of Gods presence, whether you be Saints or Sinners. If Sinners, you have need of the Lord to be with you, to convince you and convert you. And as for those that are Saints, I know none that have so much grace that they need no more, the Lord therefore be with them, to establish, confirm, and encrease grace in them; the Lord be with you at all times. If God be absent at any time, we know  
not



## the Saints Priviledge. 145

not what to do. Some of you have had experience, that when God hath withdrawn never so little, your case hath been bad enough. The Lord be with you in all places. We can be secure and safe in no place without his presence.

The Lord be with you in all conditions, in all estates; for if you be in the most prosperous estate, you cannot tell how to be without God. *Jehosaphat* thought so, 2. Chron. 20. 12. *In the fulness of a mans sufficiency he may be in straights.* Job 20. 22. You cannot be any where, in any estate, a minute without him. You believe it to be a Truth, *that in him you live, move, and have your being,* Act. 17. 28. not naturally only, but spiritually too. The Lord therefore be with you at all times, in all conditions, in sickness and in health, in peace and in trouble, in all Adversity and in all Prosperity. The Lord be with you with all kind of Aids, Helps, and Assistances, variety of Aids and Assistances we need. This is the sence and meaning of this vale dictory Prayer, the Lord be with you all. The observation that I shall commend to you, is this,

Doct. *God with us is a priviledge greatly to be desired, and much to be prayed for.*

H

The

## 146 Gods gracious Presence.

The Apostle makes this Prayer for the *Thessalonians* whom he dearly loved, who were *his hope and joy, and Crown of Rejoycing*, 1 Thes. 2. 19. Could he have thought of a greater mercy, he would have wished it to them. In speaking to this great Truth, I shall shew,

1. That there is a presence of God with his people.

2. That this presence of God is a great priviledge.

3. That this great priviledge is much to be desired and prayed for.

4. The reasons of it.

5. And after this apply it.

1. There is a presence of God with his people. I speak not of the general presence of God, whereby he is not far from every one of us, Act. 17. 27. *For in him we live, move, and have our being*: v. 28. not only as we had our being from him at first, but we have our being in him, as the Beam has its Being in the Sun. Of this presence of God you read *Psal. 139.* from which there is no fleeing, v. 7. *he is every where*, v. 8, 9, *I fill Heaven and Earth* saith the Lord, Jer. 23. 24. and Isa. 66. 1. *Thus saith the Lord, Heaven is my Throne, and the Earth my footstool.*

This

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This general presence of God, if seriously considered, and believingly apprehended, would be of great use. But 'tis the special presence of God that I am to speak to, his favourable and gracious presence, such as that wished and desired by Aaron and his Sons of old, Num. 6. 24, 25, 26. *The Lord bleſs thee, and keep thee, the Lord make his face ſhine upon thee, and be gracious unto thee; the Lord lift up his Countenance upon thee, and give thee peace.* This blessing is ſaith Ainsworth, expounded by the Apoſtle 2 Cor. 13. 14. *The grace of our Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt be with you all.* Thus the firſt branch of the bleſſing v. 24. *The Lord bleſs thee and keep thee,* implieth the love of the Father.

The ſecond branch v. 25. *The Lord make his face ſhine upon thee, and be gracious unto thee,* implieth the grace of the Son.

And the third branch, *The Lord lift up his Countenance upon thee, and give thee peace,* implieth the communion with the Holy Ghoſt. Now this Loving, Gracious, Communicative presence of Jehovah, Father Son and Holy Ghoſt, is that Presence

## 148 Gods gracious Presence

of the Lord which is so great a priviledge, and so much to be desired. The Lords presence with us to *blefs us, with all Spiritual blessings in heavenly places in Christ.* Eph. 1. 3. *And to keep us from evil,* Joh. 17. 15. *And to make his face shine upon us, that we may be saved.* Psal. 80. 3. 7, 19. *And to be gracious to us through Christ Jesus,* Eph. 2. 7. *And to lift up his countenance upon us, that Gladness may be in our hearts.* Psal. 4. 8. *And to give us peace, that peace which passeth all understanding, and that which may guard our hearts and minds through Christ Jesus.* Phil. 4. 7. This, this is the presence of God which is so desirable, and of which I am to treat. That there is such a presence of God with his people, appears thus.

1. God Asserts it.

2. Promises it.

3. Hath evidenced it.

4. Gods people have acknowledged it.

1. God Asserts that there is such a presence of His with his people. Isa. 41. 10. *Fear thou not, saith God, for I am with thee.* And Ezek. 48. 35. *The name of the City from that day shall be, The Lord is there.*

2. God hath promised it, Ezek. 26.

11, 12. *I will set my Tabernacle among you,*

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*you, and my Soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people.*

3. God hath evidenced it, by Preservations, Assistances, Deliverances and Successes vouchsafed to his people. What a mighty, Gracious, pardoning presence of God, was with *Moses* and the Children of *Israel*, in bringing them out of *Egypt*, through the *Red Sea*, and through the *Wilderness* into *Canaan*. Read the story of it in the Book of *Exodus*, especially the Song of *Moses*, *Exod.* 15. What a presence of God was with *David*, Spirit-ing, Prospering and Preserving him, when hunted like a Partridge upon the Mountains: Whence was it that he was not Caught? there were Skilful Hunters, yet he escaped the Snare, for the Lord was with him.

What a mighty presence of God was there with *Daniel*! He will pray, that he will, though he be torn in pieces for it. He will not cease to make his Supplications to God three times a day, though there were a Law made against it. *Daniel* would not fail to be with God, and God would not fail to be with *Daniel*. VVhat! would *Daniel* be with God to the Hazard of his

## 150 Gods gracious Presence

life? Yes. And was not God with him for his Preservation? *Daniel* is cast into the Den of Lions: Was he torn or hurt by them? No, The Lions were muzled, their Mouths were shut, God shut them, *Dan. 6. 22.* *My God, saith Daniel, hath sent his Angel, and hath shut the Lions mouths that they shall not hurt me.* Though men will not be obedient, yet Lions will: touch not my Servant *Daniel*, saith God to the Lions, and they are as quiet as Lambs. *Touch not mine anointed, saith God to men, and do my Prophets no harm: yet men will not obey.*

What a presence of God was there with those three noble *Jews* when threatned, if they would not bow, they should burn! They will bow to none but God, *Dan 3. 17, 18.* They will not loose their interest in God, to gain an Interest in the greatest. *Then the King commanded that they should be bound and cast into the Fiery Furnace, v. 20.* being cast into it, the Fire burned their executioners, and the bonds wherewith they were bound, *but had no Power on their Bodies, nor was there a Hair of their Head singed, neither were their Coats changed, nor had the smell of Fire passed on them, Dan. 3. 27.* and how came this to pass? God was with them.

What

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What a presence of God had *Paul* with him? At my first Answer, saith he, *no man stood with me, but all men forsook me, I pray God that it may not be laid to their Charge: notwithstanding the Lord stood with me and strengthened me, and I was delivered out of the mouth of the Lion,* 2 Tim. 4. 16, 17.

What a presence of God was there with those that had trial of cruel Mockings and Scourgings, of Bonds and Imprisonments, of Stoning, and Sawing asunder, of wandering, Wants, Afflictions and Torments, and yet accepted not deliverance upon unwarrantable terms. *Heb. 11. 35, 36, 37.*

4. This presence of God hath been acknowledged by his People. *Behold, saith Abijah to Jeroboam and all Israel, God himself is with us for our Captain: ye be a great multitude, and there be with you golden Calves which Jeroboam hath made you for Gods, you have Idol Gods with you; but God himself is with us,* 2 Chron. 13. 8. 12.

This presence of God was also acknowledged by *Hezekiah*, 2 Chron. 32. 8, Speaking of *Sennacherib* and his Army, *with him is an Arm of flesh, but with us is*

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*the Lord our God, to help us and to fight our Battels.* God was with them, not as an idle Spectator, but as a Powerful Assister and Helper.

It was also acknowledged by *Jeremie.* *The Lord is with me as a mighty terrible one, therefore my persecutors shall stumble, and they shall not prevail, they shall be greatly ashamed,* *Jer.* 20. 11. And by the Church, *Psal.* 46. 7. *The Lord of Hosts is with us, the God of Jacob is our Refuge.* So *Isa.* 8. 10. *Take counsel together, saith the Lord by the Prophet to the Adversaries of the people, and it shall come to nought, for God is with us. The Lord is on my side, I will not fear what can man do unto me,* *Psal.* 118. 6, 7. you see how great a truth this is, that there is a special presence of God with his people. God asserts it, promiseth it, evidenceth it, and his people have acknowledged it. The next thing I premised to shew you, is that

2. This presence of God with his people is a great priviledge, 'tis a token of finding grace in his sight, *Exod.* 33. 16. And if God be with us,

1. He is with us as a father with his children, *2 Cor.* 6. 18.

2. As a Husband with his Wife. *Isa.* 54. 5. *Jer.* 31. 3 2. 3. As



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3. As one friend with another. *Isa.*  
41. 8.

4. As a Shepherd with his flock, *Psal.*  
23. 1.

5. As a Captain with his company. *Be-*  
*hold God himself is with us for our Captain,*  
2 *Chron.* 13. 12.

When *Joshua* was by *Jerico*, there stood  
a man over against him, with his Sword  
drawn in his hand, and *Joshua* said unto  
him, *art thou for us or for our Adversaries?*  
And he said, *Nay, but as Captain of the*  
*Host of the Lord am I now come,* *Josh.* 5.  
13, 14.

6. As the Lord of Hosts, as a General  
with his Armies. The Lord of Hosts is with  
us, *Psal.* 46. 7. The Lord of Armies,  
of all the Armies of Heaven and Earth,  
and Hell too. Devils are subject unto him,  
*Luke.* 10. 17. The Devil could do nothing  
against *Job*, till he had commission from  
this Lord of Hosts, *Job.* 1. 12. and 2. 6.  
A Legion of Devils could not resist Christs  
word of Command, *Mark.* 5. 8, 9. nor  
could they enter into the Swine without  
commission, *v.* 12, 13. O for faith to  
believe what we read and hear! What  
do we lose for want of the exercise of faith.  
You have it may be the habit of faith, but

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if it comes not forth into act, you have no the Comfort of it.

7. If God be with us, He is with us as a King with his Subjects. *Num. 23. 21. The shout of a King is among them: He is stiled the King of Jacob, Isa. 41. 21. The King of Israel, Isa. 44. 6. and the King of Saints, Rev. 15. 3. And this King is a great King, Mal. 1. 14. An everlasting King, Jer. 10. 10. and King of Kings, Rev. 19. 16. and Prince of the Kings of the Earth, Rev. 1. 5. By whom Kings Reign, and in whose hand is their breath and life.* Now to have God with us as a Father, as a Husband, as a Friend, as a Shepherd, as a Captain, as a Lord of Hosts, and as a King of Kings, must needs be a great priviledge.

8. Once more, if God be with us, He is with us as God in Covenant with us, to do all that for us which belongs to a God in Covenant to do. *The Lord his God is with him, Num. 23. 21. So The Lord our God is with us to help us. 2 Chron. 32.*

8. How sweet and comfortable are these Monosyllables *His*, and *Owr*. The Lord His God, The Lord Our God is with us. That God with us, is a very great priviledge, will further appear, if we consider for what ends

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ends, intents and purposes, he is present.  
For what ends I shall shew you,

1. In general.

2. In particular.

1. In general, God is present with his people to bless them, *Gen. 26. 24. I am with thee said God to Isaac, and will bless thee.* To deal well with them, God tells *Jacob* that he would be with him, *Gen. 31. 3.* and afterwards when *Jacob* pleads this promise, he thus interprets it, *O God of my Father Abraham, and God of my Father Isaac, the Lord which saidst unto me, I will deal well with thee, Gen. 32. 9.* Now to have God with us, and to deal well with us, sure is no mean priviledge.

2. In particular, God is with his people for these gracious ends and purposes.

1. To hear their prayers. Notable is that place *Deut. 4. 7. For what Nation is there so great who hath God so nigh them, as the Lord our God is, in all things that we call upon him for.* God is with us to hear our Prayers and Complaints, to grant our suits, and to do whatsoever we shall according to his will desire of him. *1 Joh. 5. 14. What have you for God to do? God is ready to do it if you desire it.*

2. To guide and lead us. The Lord  
was

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was with the people of Israel. Num. 14. 14. *and went before them by day in a Pillar of a Cloud to lead them the way, and by night in a Pillar of Fire to give them light, to go by day and night.* Exod. 13. 21. God is the same God that he was then, and his presence is as much with his people now, as it was then, though he go not before them in such visible Tokens, now, as then. *I will, sayes God Psal. 32. 8. Instruct thee, and teach thee in the way which thou shalt go: I will guide thee.* God is with us to direct, and guide us, to shew us the way and make it plain. All the journeyings of *Israel* were ordered by God. Tis very remarkable what you read concerning their Travels, Num. 9. 17. to the end of the Chapter, according to the command of God they journied, and rested.

3. God is with his people to give them rest. He knows they are in a VWorld full of Trouble, and that in the VWorld they shall have Tribulation, and that it cannot be avoided. *Joh. 16. 33.* He knows, that they will be injured, oppressed, and persecuted, and therefore will be with them to give them rest. *My presence shall go with thee, said God to Moses Exod. 33. 14. and I will give thee Rest.* Now thou

art

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art Travelling, journeying and wandering up and down, but I will give thee rest.

4. To provide for them, to observe what they want, and to provide it; if they want food, or water, to provide it; or if they want Rayment, to provide it. As the Father is with his Children, and as the Nurse is with the Infant, so the Lord is with his people. *The Lord is my Shepherd, I shall not want,* Psal. 23. 1. He hath pasture enough for his Sheep, *He makes them lye down in green Pastures, he leads them by the still waters: yea though I walk through the Valley of the shadow of death,* saith David Psal. 23. *I will not fear, for thou art with me.* Sirs, who layes the Cloth, who spreads the Table, who sends in provision? *Thou preparest a Table before me,* Psal. 23. 6. God provides, and if their be none else to do it, he can command Ravens to do it. See 1 Kings. 14. 4, 6. If provision cannot be had in an Ordinary, he will send it in an extraordinary way. *He clave the Rock in the Wildernesse, and gave them drink as out of the great Depths.* Psal. 78. 15. *He commanded the Clouds of the wind, and gave them bread and flesh also.* Psal. 78. 23, 24, 26, 27. *So that they lacked nothing.* Deut. 2. 7.

5. God

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5. God is with his people to preserve them from Trouble, if it be best. But it may be better to be in Trouble then out of it. A Prison may be better then a Pallace, Restraint may be better then Liberty, Sickness better then Health, and Poverty better then Plenty. Prosperity may slay, *Pro. 1. 32.* Adversity may profit. *Heb. 12. 10.* And preserve. The Lord is with us to deliver from trouble, if it be best to be preserved from it. *The Lord is in the midst of his people, Psal. 46. 5. therefore they shall not be moved.* Surely there is no enchantment against Jacob, there is no Divination against Israel. *Num. 23. 23.* I am with thee, sayes God to Paul, and no man shall set on thee to hurt thee, *Act. 18. 10.* As birds flying, so will the Lord of Hosts defend Jerusalem, defending also he will deliver it, and passing over he will preserve it. *Isa. 41. 5.* What shall we say to these things? If God be for us, who can be against us? *Rom. 8. 31.* If evil be coming, he prevents it. Gideon thought if God had been with them evil could have not befallen them. O my Lord, saith he, *If the Lord be with us, why is all this befallen us?* *Judg. 6. 13.* VVe live in the midst of dangers, in the midst of Snares, in every place evil attends us.

Its

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Its a wonder that we are preserved: If God were not with us, how much evil would daily befall us!

6. God is with his people to save from harm in trouble, if it come, to save from burning in the Fire, and from drowning in the Water. *Isa. 43. 2.* Remember *Daniel* saved from hurt in the Lions Den, and the Three Princes saved from hurt in the Fiery-Furnace, and *Jonah* from hurt in the Whales Belly, because God was with them.

7. God is with his people to disappoint enemies when they Associate themselves, and take counsel together, laying their Heads together, and laying their Counsels deep, that none may see them, yet then God is with his people to blast the plots of their enemies. *Isa. 8. 10.* Associate your selves, and ye shall be broken in pieces, take counsel together, and it shall come to nought, speak the word, and it shall not stand, for God is with us.

8. God is with his people to overthrow their enemies when they pursue them, and will not be stopt, when they take up *Pharaoh-like* Resolutions. *Exod. 15. 9.* The enemy said, *I will pursue, I will overtake, I will divide the spoil, my lust shall be satis-*

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*Satisfied upon them, I will draw my Sword, and my hand shall destroy them. Here was Resolution enough: But pray mark what follows, v. 10. Thou didst blow with thy wind, the Sea covered them, they sank as lead in the mighty Waters. Thus the Lord overthrew them. Exod. 14. 27. I will be with thee, said God to Gideon, Judg. 6. 16. And thou shalt smite the Midianites as one man. So God tells David 2 Sam. 7. 9. I was with thee whithersoever thou wentest, and have cut off all thy enemies out of thy sight. What a promise is that, Isa. 59. 26: I will feed them that oppress thee, with their own flesh; and they shall be drunken with their own blood, as with sweet Wine, and all flesh shall know that I the Lord am with thee, thy Saviour and thy Redeemer, the mighty one of Jacob.*

9 The Lord is with his people to deliver them out of trouble in due time. Thus God was with *Jeremie* when he sent him, and enemies threatned him, *I will be with thee, saith the Lord, to deliver thee; Jer. 15. 20. We are troubled on every side, saith the Apostle, but not distressed; perplexed, but not in despair; Persecuted, but not forsaken. No, God was with them. 2 Cor. 4. 8, 9.*

God



## the Saints Priviledge. 161

God was with *Joseph* and delivered him out of all his Afflictions, *Act. 7. 9. 10.* according to that promise, *Psal. 91. 15. I will be with him in trouble, and deliver him.*

10. God is with his people to assist and strengthen them in their work. *Act. 10. 38.* It is said, our Lord *Jesus Christ* went about doing good, the Lord being with him. *Fear not, saith the Lord, Isa. 41. 10. for I am with thee, I will strengthen thee, yea I will keep thee, yea I will uphold thee with the right hand of my Righteousness.* Again *v. 13. I will help thee,* and again, *v. 14. I will help thee.*

11. The Lord is with his people to comfort them. *Thy Rod and thy Staff they comfort me.* Gods Rod, like *Aarons*, blossometh, and like *Jonathans* hath honey at the end of it. *Psal. 43. 4.* In all our Tribulation God is present to comfort us. *2 Cor. 1. 4.* O for faith to believe it!

12. To Animate and hearten them against fears. *Fear not, for I am with thee, Isa. 41. 10. Fear not, when thou passest through the waters I will be with thee, Isa. 43. 1, 2. Be strong and of good courage, said God to Joshua, for the Lord thy God is with thee whithersoever thou goest. Josh. 1. 9. Be strong O Zerubbabel, saith the Lord,*

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*Lord, and be strong O Joshua, and be strong all ye people, saith the Lord, and work, for I am with you the Lord of Hosts. Hag. 2. 4. Joshua and Caleb, to hearten and encourage the people, Num. 14. 9. to go up against their enemies, thus bespeaks them, The Lord is with us, fear them not. So Moses tells the same people, If thou shalt say in thy heart, these Nations are more then I, how can I dispossess them? Deut. 7. 17. Thou shalt not be affrighted at them, saith he v. 21. For the Lord thy God is among you, a mighty God and terrible. And again, Deut. 20. 1. When thou goest out to Battel against thine enemies, and seest Horses and Chariots and a People more then thou, be not affraid of them, for the Lord thy God is with thee, which brought thee out of the Land of Egypt. Once more Moses encourageth the people and Joshua. Deut. 31. 6, 8. The Lord, he it is that doth go before thee, he will be with thee, he will not fail thee nor forsake thee, fear not, neither be dismayed.*

13. God is with his people sometimes to make them greater and greater, as he was with David. 1 Chron. 11. 9. So David waxed greater and greater; for the Lord of Hosts was with him. But what if

we

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we wax not greater and greater in the World, if we wax greater and greater in Goodness, in knowledge, faith and other graces, will it not be much better? and this we shall do if God be with us.

14. God is with his people to Correct them. But you will say perhaps, Is it a priviledge to be corrected? A greater priviledge it may be then all the rest. Sirs, such is our State here that we need correction: We are Sanctified but in part. We have Dross, and Dirt, and Rust, and Filth in and about us, God knoweth. If you had no Dross, you would need no Fire. If you had no Dirt, you would need no washing. If no Rust, you would need no File, and if no Chaff you would need no Flail. If no Folly, you would need no Rod. But seeing you have Dross, Dirt, Rust and Chaff not a little, Is it not best for the Gold to be refined, and best for the Dirt and Filth to be washed out, and for the Chaff to be fann'd away, and for the Rust to be scoured off? And if so, is it not a priviledge to be Corrected? Correction is our melting, washing, fanning, filing. If the Child offend in the Fathers absence, he scapes a scouring; but if the Father be at home he will not think to scape

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scape so. If we offend, and be faulty, God is with us to Correct us. And he will correct; yet as a Father, in measure; *He will stay his rough Wind in the day of his East Wind.* Isa. 27. 8. *Fear thou not O Jacob my servant, saith the Lord, for I am with thee, I will not make a full end of thee, as of others, but correct thee in measure, yet will I not leave thee wholly unpunished.* Jer. 46. 28. and 30. 11. *David blessed God for his Correction. Before I was afflicted I went astray, but now have I kept thy word,* Psal. 119. 67. and v. 71. *It is good for me that I have been afflicted, that I might learn thy Statutes. and v. 75. I know O Lord that thy Judgements are right, and that thou in faithfulness hast afflicted me.*

15. God is with his people to encline their hearts to himself to walk in his wayes. 1 King. 8. 57, 58. *The Lord our God is with us; let him not leave us, nor forsake us, that we may encline our hearts unto him to walk in all his wayes, and to keep his commandments.*

16. To enable them to finish work begun. *The Lord God, even my God will be with thee, said David to his Son Solomon, he will not fail thee nor forsake thee, until thou*

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thou hast finished all the work for the service of the house of the Lord. 1 Chron. 28. 20.

17. To give wisdom and understanding. David prayes, The Lord be with thee my Son, and give wisdom and understanding, 1 Chron. 22. 11, 12. and to give him a wise behaviour, David behaved himself wisely in all his wayes, and the Lord was with him. 1 Sam. 18. 14.

18. God is with his people to effect difficult undertakings. Moses thought that going to Pharaoh, and bringing the Children of Israel out of Egypt, was a work too great and difficult for him, and therefore desired to be excused, saying, who am I that I should take such a work in hand. Exod. 3. 11. I am not eloquent, I am of slow speech, and of a slow tongue, Exod. 4. 10. Tis no matter for that saith God; go and I will be with thy mouth, and I will teach thee what thou shalt say, Exod. 4. 12. Certainly I will be with thee, Exod. 3. 12. And thou shalt bring them out of Egypt. And Joshua should bring them into Canaan, as hard a work as it was, for God will be with him. Deut. 31. 23.

19. To hold them. I am continually with thee, thou hast holden me by thy right hand, Psal.

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Psal. 73. 23. thou hast holden me fast, so *Ainsworth*, and kept me from falling, so Isa. 41. 10. *I am with thee, I will uphold thee with the right hand of my righteousness.* God is with us to hold us by our right hand with his right hand; this is a great priviledge, seeing God is greater then all, and none is able to pluck them out of his hand. Joh. 10. 29. He is with us to keep us by his Power through faith unto salvation, 1 Per. 1. 5.

20. God is with his people to separate them and others. Exod. 33. 16. To make a difference between them that serve him, and them that serve him not. *Mal.* 3. 18. and 4. 1. 2, 3. See an instance, *Dan.* 3. 22, 23. In those that were cast into the fiery Furnace, and those that cast them in. See also to this purpose, *Exod.* 11. 7. & 10. 23. & 9. 26. & 8. 22. 23.

When some are seperated to evil, *Deut.* 29. 21. God is with his people to separate them unto good.

3. I come now to the third General, to shew that this priviledge of Gods gracious presence is much to be desired and prayed for.

*Paul* desired it for these *Theffalonians.*  
2 *Theff.*

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2 Thes. 3. 16 And for Timothy, 2 Tim. 4. 22.

Moses desired it for himself, and the people, Exod. 13. 15. & 34. 9. *If I have found grace in thy sight, O Lord, let my Lord I pray thee go amongst us.*

So did Jabez, 2 Chron. 4. 10. Jabez called on God saying, *Oh that thou wouldst bless me, and that thine hand might be with me.*

David also desired it for Solomon. 1 Chron. 22. 11, 16. *My Son, the Lord be with thee. v. 11. Arise and be doing, and the Lord be with thee, v. 16.*

Jonathan also prays thus for David. *The Lord be with thee, 1 Sam. 20. 12.*

And thus prays Solomon for himself, and for his people, 1 King. 8. 57. *The Lord our God be with us, let him not leave us, nor forsake us, that we may encline our hearts unto him to walk in all his wayes.*

4. Now for the ground and reasons of this Doctrine, why Gods presence is so much to be desired and prayed for.

1. *Rea.* Because God is so excellent and admirable in all Perfections. There is nothing wanting in God, God is All. How excellent is that name of his, Exod. 34. 6. *The Lord, the Lord God, Merciful*

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*ful and Gracious, long suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression and sin. Again Mic. 7. 18. Who is a Godlike unto thee that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage: he retaineth not his anger for ever, because he delighteth in mercy.*

2. *Rea.* Because he is so suitable to our condition, therefore is his presence so much to be desired. We are in misery, we are unworthy, we are weak, and yet provoking; And doth God suit with such? with such as are in misery? yes, for he is merciful: and with such as are unworthy? yes, for he is gracious: and with the weak? yes, for he is strong. Doth he suit with such as are provoking too? yes, for he is long suffering, and with backsliders? yes, for he is a God that healeth backslidings. And doth he suit with such as have neither money nor price? yes, *He will love them freely.* Surely mercy and misery do well agree, and so doth graciousness and unworthiness, strength and weakness. Now hence it is, because no person or thing in all the World suits so well with our condition as God doth, that his presence is so much



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much to be desired and prayed for.

3. *Rea.* Because God is so useful for us, therefore his presence is so much to be desired. VVhat say you to a portion, is not that of use? VVhat say you to an Inheritance, is not that of use? VVhat say you to the Light, is not that of use? VVhat say you to a shield in Battel, is not that of use? VVhat say you to a shelter in a Storm, is not that of use? VVhat say you to a Refuge, a Rock, a Tower, when you are pursued, is not that of use? God is all this: *The Lord is my Portion saith my soul, Lam. 3. 24. The Lord is their Inheritance. Ezek. 44. 28. Psal. 16. 5. The Lord is my Light. Psal. 27. 1. The Lord is a Sun and a Shield. Psal. 84. 11. The God of Jacob is our Refuge. Psal. 46. 11. The Lord is my Rock, my fortress, and my deliverer, my God, my Strength in whom I will trust, my Buckler, the horn of my salvation, and my high Tower. Psal. 18. 2.* Now, no wonder, the presence of God is so desirable, because he is so excellent and so sutable a good and so useful for us.

4. *Rea.* Because God is so lasting a good. There are many things that may last

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well

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well with us, and be very useful to us, but they maybe of little continuance, they may be short lived. Husbands & Wives whom God hath so suited, that none could possibly be suited better must part. Husbands do not live for ever with their Wives, and Parents do not live for ever with their Children, nor one friend with another. But God is a lasting good. *The everlasting God.* Isa. 40. 28. *Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the Earth fainteth not, neither is weary.*

5. *Reas.* Because all other good will do us no good without him. The Creature, nay all the Creatures are but Cyphers without him. The Creature is not Bread, you mistake if you think so, why do you spend money for that which is not Bread, and your labour for that which satisfieth not? *Isa. 55. 2.*

The Creatures name is vanity, *vanity of vanities, saith the Preacher, vanity of vanities, all is vanity.* Eccles. 1. 2. The creature is a thing of nought. *Amos. 6. 13.* It is not. *Prov. 23. 5.* *Wilt thou shine eyes upon that which is not.* Sirs,  
how

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how many things is there, that have been in your possession, of which you must now say they are not: My VVife is not, my Husband is not, my Father is not, my Mother is not, But will it ever be said God is not? Christ is not? The Holy Spirit is not? No, no. Hence 'tis also that the presence of God is so much to be desired above all other things; because all other things will do us no good without him. *Jehosaphat* a Prince, a potent Prince, whose Militia was Eleven hundred and threescore thousand, besides what he had in Garrisons, *2 Chron. 17. 12.* &c. 'Tis said, *he waxed great exceedingly;* yet sayes he, *2 Chron. 20. 12. We have no might, neither know we what to do. but our eyes are unto thee.* This he speaks in reference to God, without whom indeed they had no might at all. He looked upon all the Forces he had, as nothing without God. And so are Riches, and so are Relations: Alas! they are nothing without God.

*Reas. 6* Because God alone is enough, he is enough without any thing else. God needs not the Creature to supply us, to support us, to refresh, revive and com-

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fort us; He needs not the Creature to direct or counsel us. It pleaseth him to make use of the Creature, and to afford it most times; but if he deny it, he can do it without the Creature. It was an excellent saying of that Martyr, *If you take away my food, God will take away my hunger.* Truly Sirs God hath made a little serve the turn many times, when others with their much have been in want. *In the midst of their sufficiency they have been in straits,* Job 20. 22. Remember that of *Habakkuk*, I wish the same frame of heart to you that he had, *Habak. 3. 17, 18.* *Although the figtree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail; and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no beard in the stalls: (How then would he be able to live!) yet I will rejoyce in the Lord, I will joy in the God of my salvation.* When there is no meat in the fields or stalls; there is yet a God in Heaven: and he knows how 'tis with us, and that we have need of these things, *Matth. 6. 32.* and if the Father know that his child wants bread, he shall not want it long, if his Father be able to relieve him; what-

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what ever you want, if you want not faith, it will be well enough : O for the skill of living by faith ! *It is nothing with thee to help,* sayes *Afa*, in his prayer to God, *whether with many, or with them that have no power :* 2 Chron. 14. 11. God with us is more then all besides, 2 Chron. 32. 7, 8.

I come now to the Application, *If the Gracious presence of God be so great a priviledge, and therefore so much to be desired.* Then hence be Informed,

1. Happy are they that have God graciously present with them. Take your Bible and read, *Deut.* 4. 7. & 33. 29. 2 Sam. 7. 23. *Lev.* 26. 11, 12. Happy the Congregations and Habitations that have this Name, *The Lord is there,* Ezek. 48. 35. and that may be called the *Throne of God,* Jer. 3. 17. This is matter of rejoycing, *Sing and rejoyce O daughters of Zion, for lo I come, and I will dwell in the midst of thee, saith the Lord,* Zech. 2. 10, 11. See also *Rev.* 21. 3.

2. Miserable are they with whom God is not, that want his gracious presence.

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How was *Saul* distressed for want of Gods presence, *1 Sam.* 28. 15, 16. Wo, wo to such from whom God departs, *Hos.* 9. 12.

Use 2. Is God with us so great a privilege, and so much to be desired? Then examine, Is God with us? Are we privileged with his presence? To know, take these signs of Gods gracious presence.

First, A praying frame of heart is a sign of Gods favourable presence. God is a God hearing Prayer, *Psal.* 65. 2. and prepares the heart to pray where ever he is, *Psal.* 10. 17. and pour's out a spirit of prayer, *Zech.* 12. 10. *Jerem.* 31. 9. which spirit helps our Infirmities, and prays in us, *Rom.* 8. 26. God sets them with whom he is, a praying.

1. In all places, in the closet and family, yea and in the field, *Ruth* 2. 4. The Lord be with you, said Boaz, to his Reapers in the field.

2. At all times, in the Evening and Morning, at Noon, and at Midnight, *Psal.* 55. 17. & 119. 62. God was with *Moses*, *David* and *Daniel*, and they pray; with *Jabez*, and he prays; *1 Chron.* 4.

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10. with *Ephraim*, *Jerem.* 31. 18. and he prays; with *Paul*, and he prays; *Act.* 9. 11. and when with us, we shall pray also; *Psal.* 91. 15.

Secondly, A penitent frame of heart; where God is, there is weeping and mourning for sinning against him. How were *Joseph's* guilty brethren troubled at his presence, *Gen.* 45. 3. So shall guilty we be at the presence of God, we shall look on him whom we have pierced; and mourn; *Zech.* 12. 10. & *Jer.* 31. 9, 18, 19. where you have an instance of a mourning frame of heart, when God vouchsafed his presence.

Thirdly, An humble frame of heart; God dwells with such, and none but such, *Isa.* 57. 15.

Fourthly, An obedient frame of heart inclined to God, to walk in all his wayes. *If the Lord our God be with us, he will incline our hearts to keep his Testimonies,* *1 Kings* 8. 57, 58. Where he comes, he puts his spirit into them, and causeth them to walk in his Statutes, *Ezek.* 36. 27. See *Joh.* 8. 29.

Fifthly, Strength in the Soul, *Psal.* 138. 3. whom God is with, he strengthens;

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*Isa. 41. 10.* both to do and suffer; to do business, and bear burdens, *Psalms 55. 22.*

Sixthly, Warm affections, heat and life in the service of God; whilst Christ was with, and talked with his Disciples, their hearts burned within them, *Luke 24. 32.*

Seventhly, A spirit stirred up to promote the worship, and service of God. *I am with you saith the Lord, Hag. 1. 13. And the Lord stirred up their spirits, and they came and did work in the house of the Lord of hosts their God, v. 14.*

Eightly, Preservation from evil, from the evil of sin especially. *Ob that thou wouldst be with me, and keep me from evil;* was the request of *Jabez, 1 Chron. 4. 10.* where God is he delivers from every evil work, *1 Tim. 4. 18.*

Ninthly, Victory over enemies; Surely, *I will be with thee,* saith God to *Gideon, Judg. 6. 16. and thou shalt smite the Midianites as one man.* If God be with us, enemies will be subdued, *1 Chron. 22. 18.* world flesh and Devil too will be subdued; *Through the spirit, the deeds of the flesh will be mortified, Rom. 8. 13.*

Tenthly,



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Tenthly, Profiting by afflictions, Heb. 12. 10.

Eleventhly, Fruitfulness, under means of grace: *If the spirit come and blow upon our garden, the spices thereof will flow out; Cant. 4. 16. If Christ be in us, and abide in us, we shall bring forth much fruit, Joh. 15. 5.*

Twelfthly, Fixedness, unmoveableness from God, and his truth: *God is in the midst of her, she shall not be moved; Psal. 46. 5. Because he is at my right hand, I shall not be moved; Psal. 16. 8. Because he is with us, the Gates of Hell shall never prevail against us. Christ our Sampson (as one sayes) hath flung them off their Hinges. We shall not be greatly moved, Psal. 62. 2.*

Use 3. Of Exhortation. Sirs, get God to be with you. Gods gracious Presence is the principal thing, therefore with all thy getting, get it. Gold in the purse or coffer will not stead or avail you, like God with you. God answers more then money. Wealth when gotten, moth and rust may corrupt it, Thieves may break through and steal it. But God is

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out of the reach of all, there is no fear or danger of loosing him, when once you have gotten him: He therefore is worth the getting. Some have found by experience that such and such things have not been worth their getting, not worth their sitting up late, and rising betimes for them, not worth their running and riding and venturing for them. How earnest have some been to be possessed of, and to enjoy such and such persons and things, and having obtained them, have they not found them by woful experience, not worth the cost and pains laid out for them? But God will over and above make amends for what is laid out for him. A shadow is not worth the following, but substance is. Chaff is not worth heaping up, but Corn is. Dross is not worth the seeking, but Gold is, and God much more then Gold. And farther, you may seek the Creature, and never be able to get it: You may seek, and not find: You may wish, O that I had wealth, and yet never have it, and O that I had credit and repute in the World, and possibly never have it. But who ever sought God and found him not? who ever sought the presence of God, and was denied it? shall any

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any Soul, ever have cause to say, Lord I did desire thy presence, but could not have it; I did chuse to have thee with me, rather then to have all the World with me, and yet I could not have thee with me? Do you think there will ever be cause for such a Reflection upon God, the God of love? shall it ever be said, this poor Soul would have had the presence of God, but God would not afford it? O no! shall any person be ever able to say, I would have had God to be my God, and to be with me as a Father, Friend, and Husband, but he would not? or shall ever any person be able to say, I would have had Jesus Christ, to be with me as a Prophet, Priest and King, but he would not? I would have had him to be my mediator, Advocate, Surety and Saviour, but he would not; I would have had his righteousness imputed to me, and his Spirit imparted to me, but could not have it? or shall any person be ever able to say, I would have had the holy Spirit to be with me, to convince me of my sin and misery, to enlighten me in the knowledge of Christ and to renew my will, and to perswade and enable me to imbrace Christ Jesus freely

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freely offered to me, but he would not be with me to do any of those things for me; no, for then how should God be the faithful God, as he is stiled, *Deut. 7. 9. Isa. 49. 7. 1 Cor. 1. 9. & 10. 13. 2 Thes. 3. 3. 2 Tim. 2. 13. Heb. 10. 23. & 11. 11.* And a faithful Creator, *1 Pet. 4. 19.* *If we confess our sins he is faithful (because he hath promised) to forgive them 1 Joh. 1. 9.* So if we ask, seek and knock, he is faithful to give, to be found, and to open: If we desire his presence, he is faithful to afford it. He that hath promised, *Jer. 29. 13.* that we shall find him when we shall search for him with all our heart, is faithful to perform it.

And how should Jesus Christ be a merciful and faithful high Priest? as he is stiled, *Heb. 2. 17.* And how should the holy Ghost be the Spirit of truth? as he is called, *Joh. 14. 17.* But I fear God will have cause to say of many, I would have been with you, but you regarded not my presence; you said to me depart, *Joh. 21. 14.* I would have been your God, but you would none of me, *Psal. 81. 11.* I would have been your Portion, but you made light of me; I would have

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have been a Father and a Friend to you; and a Husband too, but you would not carry your selves like Children to me, nor friendly to me, nor Spouse-like to me.

And Christ I fear, will have cause to say of many, I would have been with you as a prophet to teach you, but *you desired not the knowledge of my wayes.* Joh. 21. 14. I would have been with you as a Priest to have offered up incense with your Prayers, and to have made your spiritual sacrifices acceptable to God, but you would not pray, nor offer up any spiritual sacrifice unto God: You would not come unto me, *Joh. 5.40.* nor unto God by me. I would have covered you with my righteousness, but you would not put it on; you went about to establish your own righteousness, and would not submit to Gods, *Rom. 10.3.* I would have given my spirit, but you would not receive it; you would needs quench, grieve, and resist it. *Act. 7. 51.* I would have been with you as a King, but you would not that I should Reign over you, *Luke 19.14.* And the Holy Spirit I fear will have cause

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to say, I would have convinced you of sin and misery, but you would not see, but would flatter your selves, that you were rich and encreased with goods and wanted nothing, *Rev. 3. 17.* I would have enlightened your minds in the knowledge of Christ, and you shut your eyes, and loved darkness rather then light, *Joh. 3. 19.* I would have renewed your wills, but you would have your own wills, and would chuse your own wayes, *Isa. 66. 3.* and delight in your Abominations. I would have perswaded you to embrace Christ Jesus freely offered to you in the Gospel, but you would not receive him, *Joh. 1. 15.* I would have perswaded you to rejoyce in Christ Jesus, but you would rejoyce in a thing of nought, *Amos 6. 13.*

What further shall I say to move and perswade you to get God to be with you; to get God the Father, and God the Son, and God the Holy Ghost to be with you? (for there is a presence of each; *Of the Father*, 2 Cor. 6. 16. John 14. 23. *Of the Son*, Matth. 28. 20. John 14. 23. *And of the Holy Ghost*, John 14. 6, 17.)

1. Enemies will be with you whether you will or no : You have many enemies,  
and

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and therefore need one friend. Do not think your warfare will be at an end while you live here. Assure your selves you will be set upon, and if you have not a God with you, you will certainly be overcome, you will be snared and taken, and carried away captive.

First, The Devil is with you, and he is with you as a roaring Lion, *1 Pet. 5. 18.* ready to tear you in pieces, and none but God can deliver you: What will you do when the Devil is with you, if God be not with you to help you? Whither will the Devil drive you, if God do not stop him? If God do not stand in the way, and hedge up the way with thornes? How did the Swine run when the Devil did enter into them, they stopt not till they were choaked and drowned in the Sea. What work will the Devil make, if God be not with us to deliver us? What work did he make with our first Parents, *Gen. 3. 1.* and with *David*, *1 Chron. 21. 1.* and with *Judas*, *John 13. 2, 27.* Such work will he make with us if God be not with us. Therefore what ever you do, get God to be with you:

Secondly,

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Secondly, The world is with you, and 'tis a bewitching, ensnaring, and mischei-ving world? They that follow after mischief, draw nigh, *Psal.* 119. 150. and when they draw nigh, what will you do if God be not nigh too. The world was with *Demas*, and for want of Gods presence with him, what work it made with him you may see, *2 Tim.* 4. 10. It made him apostatize. It was also with the young man in the Gospel, and what work it made with him, see, *Matth.* 19. 22. It made him turn his back upon Christ and eternal life. It was with *Gehazi*, and what work it made with him, see *2 King.* 5. 22. It made him tell lye upon lye: and all this for want of Gods presence with them. The world with its three great Commanders, the lust of the eye, the lust of the flesh, and the pride of life, was with *Joseph*, and *Moses*; and set upon them, but could not harm them, because God was with them. The lust of the flesh, viz. carnal pleasure, could not harm *Joseph* because God was with them, *Gen.* 39. 8, 9. The lust of the eye, and the pride of life, could not harm *Moses*, because God was with him, *Heb.* 11. 24, 25, 26, 27.

Thirdly,



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Thirdly, Corrupt nature, that great evil is alwayes present with you, *Rom. 7. 21.* World and Devil could not harm us were it not for this. This made *Paul* cry out, *Oh wretched man*, *Rom. 7. 24.* Had it not been for *Jesus Christ*, he had been overcome by it.

2. *Motive*, God is ready at a call to be with you, *Psal. 50. 15.* *Call upon me and I will deliver thee.* As ready to be with you, as *Jonathan's* Armor-bearer was to be with him, *1 Sam. 14. 7.* Behold, saith he to *Jonathan*, *I am with thee according to thy heart*: So will God say much more, if thou desire it, Behold I am with thee according to thy hearts desire; As ready to be with you in your war with the world, sin and the Devil, as ever *Jehosaphat* was to be with *Ahab* in his war with the King of *Syria*: *I am as thou art*, said *Jehosaphat* to *Ahab*, and *I will be with thee in the war*, *2 Chron. 18. 3.* So will God say to thee, if thou say to him, as *Ahab* said to *Jehosaphat*; wilt thou go with me to *Ramoth Gilead*? So if thou say to God, Lord wilt thou go with me against the world, flesh, and Devil. The Lord will answer, I am as thou art in this matter, and I will be with

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with thee in this war; and if he be with us, he will go forth as a mighty man, he will stir up jealousy like a man of war, he will cry yea roar, he will prevail against his enemies, *Isa. 42. 13.* And as ready as the people were to be with *Ezra* in the Reformation; *Arise*, say they to him, *be of good courage and do it, Ezr. 10. 4.* we also will be with thee. So saith God to you, *Arise, Resist the Devil; 1 Pet. 5. 9.* *Strike against sin, Heb. 12. 4.* Be of good courage and do it, *I also will be with you.* This readiness of God to be with you, methinks should strongly perswade you to desire and endeavour his presence.

*Motive 3.* Lovers and friends may be far off; *My lovers and my friends stand aloof off from my sore, and my kinsmen stand afar off, Psal. 38. 11.* *I looked on my right hand, and behold there was no man that would know me; Refuge failed me, no man cared for my soul, Psal. 142. 4.* *No man stood with me, but all men forsook me,* said *Paul; 2 Tim. 4. 16.* Now sirs, when all shall forsake you, if you shall not be able to say with *Paul, the Lord stands by me,* what will you do? So when Refuge shall fail you, if you shall not be able to say  
with

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with *David, The Lord is my Refuge, Psal.*  
142. 5. what will you do?

*Motive 4.* In the absence or want of some Creatures, you comfort your selves with the presence of others. You comfort your selves with the presence of friends and relations in the want of other things; and you say, though this be gone, and that be gone, though this be lost, and that be lost and taken away, yet my Husband is with me, or my Father is with me, or my Brother and Sister are with me. Thus you comfort your selves in the want of some things, with the presence of some other. How much more will it be a comfort to be able to say, Though this and that be wanting, yet God is with me; Though Father and Mother be not with me, yet God is with me; Though Brother and Sister be gone from me, yet God is with me. This, this will be the comfort.

*Motive 5.* Nothing will be done acceptably without this gracious presence of God, *Joh. 15. 5.* No duty or service that you can perform.

*Motive 6.* Nothing will succeed and prosper well without it, neither Temporals

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rals nor Spirituals, but all prospers with it. 1. Temporals, see an instance in *Potiphar's Possessions*, what he had in his house, in his field; all prospered upon the account of God's presence with *Joseph*, *Gen. 39. 2, 3, 5.* Another instance you have in *Laban's goods*, Gods promise to be with *Jacob*, see *Gen. 28. 15. I am with thee, I will not leave thee.* Now *Laban* sayes, *Gen. 30. 27. I have learned by experience, that the Lord hath blessed me for thy sake.* God with us makes all to prosper, *Deut. 2. 7. The Lord thy God hath blessed thee in all the works of thy hands, these forty years the Lord thy God hath been with thee, thou hast lacked nothing.* Go, do all that is in thy heart, said *Nathan* to *David*, *2 Sam. 7. 3. For the Lord is with thee, q. d. Go and prosper for the Lord is with thee.*

*Motive 7.* God with us will make men afraid of us, and willing to comply and be at peace with us: We read *1 Sam. 18. 12.* that *Saul* was affraid of *David*, because the Lord was with him. *Abimilech, Abuzza, and Phicol*, come to *Isaac*, and desire to make a league, agreement, and covenant with him; and they tender this as the

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the Reason, *We saw certainly that the Lord was with thee*, 1 Sam. 26.28. See also Isa. 45.14.

*Motive 8.* God with us makes enemies and opposers to fall before us, Josh. 1.5. *There shall not any man be able to stand before thee; I will be with thee.*

*Motive 9.* God with us makes others to fall to us. *When Israel saw that God was with Asa, they fell to him in great abundance* 2 Chron. 15.9.

*Quest.* But what is to be done that we may have God to be with us? What direction can you give us?

*Answ.* Take these.

1. Pray the Lord earnestly to be with you. Pray as Solomon, 1 King. 8.57. *The Lord our God be with us, let him not leave us nor forsake us:* and as Jeremiah in the name of the Church, Jer. 14.9. *We are called by thy name, leave us not.* And as the Apostle in the Text, *The Lord be with you;* So do you pray for your selves, *The Lord be with me.* When you go about any Natural, Civil, or Religious action, say, *The Lord be with me.* When you go to your Table, there's a snare; and when to the Shop, there's a snare; and when to  
your

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your Beds, there's a snare; therefore whensoever you go to your Table, Shop, or Bed, pray, *The Lord be with me.* There are snares every where, and therefore every where you have need to pray, *The Lord be with me.* Desire Gods presence, and you shall not be denied it. Name the Person if you can that ever was denied Gods presence, if he prayed for it? 'Tis true, God may seem to be absent, but he is really present with his, when seemingly absent: He is but behind the curtain, on the other side of the wall. How near may the Mother be, when the Child thinks her lost, and falls a crying? And all this while the Mother is but in the next room. Thus it is between God and his People; Christ withdraws from his Spouse, yet is really present; for by vertue of his presence she seeks after him till she has found him; if he had not been present, she could not have sought him: for if he draw not, there is no running after him. *Draw me, and we will run after thee, Cant. 1. 4.* Pray then for the presence of God, let God see that you will not be satisfied without him: How unsatisfied are some without Persons and Things? They must enjoy such a Person, such

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such a Thing, or they cannot be satisfied: They cannot live, they shall dye without them. Let God see that you cannot live without his presence. If you long for it, you shall not long be without it.

2. Harken to the voice of them, that give you Counsel for your real good. *Hearken unto my voice,* said *Jethro* to *Moses*, *Exod. 18. 19. I will give thee Counsel, and God shall be with thee. Be instructed,* sayes God, *Jer. 6. 8. Least my Soul depart from thee.*

3. Be with God. If you be with him, he will not fail to draw nigh to you: *Draw nigh to God, and he will draw nigh to you,* *Jam. 4. 8.* The Lord is with you, whilst you are with him, *2 Chron. 15. 2.* Be much with God then. Be with him in your thoughts: let your hearts and affections be with him. When you awake be still with him, *Psal. 139. 18.* When you arise, be with him; when you go to duty be with him, and draw nigh to him with your hearts, as well as your lips. When you go about your work and business, be with him; when you go forth, and when you return, be still with him. Be with the Lord continually, set him at your right

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right hand, and fear not : you shall then find him with you, holding your right hand, Psal. 73. 23. *Nevertheless, I am continually with thee, thou hast holden me by my right hand.* When you eat, do not eat without thoughts of God that feeds you ; when you put on your Cloathes, be not without thoughts of God that Cloatheth you ; when you are in company, and when you are alone, still be with him. This is the way to have God be with you. Be much with God. You know, 'tis no difficult thing to be with those that are a thousand miles from us. Cannot the Wife be with her Husband in her affections and desires, though he be beyond the Sea ? and cannot the Father be with the Child that is many miles distant from him ? And why cannot we be thus with God ?

Be with God also in his Ordinances and appointments, In them he will meet you, and speak unto you, *Exod. 29. 42. & 30. 36.* There you shall find him, *Prov. 8. 34, 35.* Watch dayly therefore at his Gates : Wait at the Posts of the Doors. Whilst you are with him, he will be with you. Whilst you carry your selves, as in his presence, fearing serving and honouring



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ing him, he will be with you. VVell then  
be with God.

1. VVake with him, *Psal.* 139. 8.

2. VValk with him, as *Enoch* and *Noah*  
did.

3. VVork with him. 'Tis said that  
*Jonathan* wrought with God, 1 *Sam.* 14.

45. And Ministers are workers together  
with God, 2 *Cor.* 6. 1. And all of us  
must work with him: *Work out your sal-  
vation with fear &c. for it is God that  
worketh in you, to will and to do,* *Philip.* 2.  
12, 13. *He worketh all our works in us,*  
*Isa.* 26. 12. Sit not still therefore when  
he works.

4 VVar with God, the Lamb wars,  
*Rev.* 17. 14. And they that are called and  
chosen, and faithful, they war with him:  
they side with him, and take his part. He  
that is not with me, is against me, saith Christ  
*Mat.* 12. 30. VVith these God will side,  
and will take part with them. *Psal.* 118.  
6, 7.

*Direct.* 4. Love God and keep his  
Commandments, and then I can pro-  
mise you his presence. Sirs, would  
you have his company, whom you have  
no love for? would you have him,

K

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whom you do not love to come unto you? Love him, and he will come, else he will be at a distance from you: and shew your love to him by keeping his Commandments, then he will come and make his abode with you, Joh. 14. 23. *If a man love me, he will keep my words, and my Father will love him, and we will come and make our abode with him.* What a promise did God make to Jeroboam by Abijah the Prophet, 1 King. 11, 38. *If thou wilt hearken to all that I command thee, and wilt walk in my wayes, and do that which is right in my sight, I will be with thee. He that feareth God, and worketh Righteousness, is accepted with him,* Act. 10. 35 Such God will meet in grace and mercy, Isa. 64. 5. *Jacob went on his way, the way that God had commanded him, and the Angels of God met him,* Gen. 32. 1.

*Direct. 5.* If you would have God to be with you, keep your selves Clean: Do not defile and pollute your selves with sin, which is the greatest filthiness. It is sin that sets God at a distance from you. *It is your iniquities that separate between you and your God,* Isa. 59. 2. *Stand in awe there-*

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therefore, *and sin not*, Psal. 4. 4. A Law was given, of Old, to Gods people, that when ever they did ease themselves abroad they should turn about, and with a Paddle cover that which came from them, that no filthiness might be seen among them, *Deut. 23. 13* The Reason is given, v. 14. *For the Lord thy God walketh in the midst of the Camp, therefore shall thy Camp be holy, that he see no unclean thing in thee, and turn away from thee.*

This outward cleanness here required, was to teach them their duty to God and their Neighbour. Chiefly to God, that in regard of his presence among them, they ought to keep themselves clean from all spiritual pollutions. Next to their Neighbour, that they ought to do nothing that might offend or annoy him. Sirs, God is of purer eyes then to behold evil, and cannot look upon iniquity without detestation, *Habak. 1. 13.* You your selves turn away from filthy Creatures; and will not God much more turn away from filthy sinners?

When God sees filthy Pride, and filthy Lucre, filthy Ryoting, and filthy Drunkenness, filthy Chambering, and filthy Wantonness, filthy Strife, and filthy Envyng, these works of Darknes, *Rom.*

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13. 12, 13. God he turns away ; *For what communion hath light with darkness ?* 2 Cor. 6. 14. God will not be with us, unless we destroy sin, that accursed thing. See *Josh.* 7. 11, 12. *The throne of iniquity shall have no fellowship with him,* Psal. 94. 20. Let not sin be with you ; if you would have God to be with you, keep a strict watch against sin. And when at any time you do sin, (for there is no man that sinneth not) turn back and cover it, that God may not behold it : set faith and repentance a work immediately, and cover thy sin with the righteousness of Christ, and the waters of godly sorrow : Let faith in Jesus Christ, and repentance towards God be thy paddle to cover that filthiness of sin which comes from thee : so shall you have the presence of God with you.

*Direct.* 6. Please God. That's the way to have God with you. *He that hath sent me is with me* (saith our Saviour) *The Father hath not left me alone, for I do alwayes those things that please him ;* John 8. 29. *I do the works of him that sent me ;* John 9. 4. *I am ever about my Fathers business ;* Luke 2. 49. and therefore the Father hath not left me alone. Nor will he leave us alone,

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alone, but will be nigh unto us in all that we call upon him for; *if we do those things that are pleasing in his sight*; 1 John 3. 22.

Quest. *How shall we do to please God?*

Ans. Get out of the flesh; for we are in it, *Rom. 7. 5.* as a man in the water covered over head and ears with it; or as a man in bonds, *Act. 8. 23.* and snares, *2 Tim. 2. 26.* fast bound and hamperd in them. *Now they that are in the flesh cannot please God, Rom. 8. 8.* They that are in their natural estate, still remaining such as they were by *Adams* fall, and such as they were born into the World, without any change of Nature, Heart or Life, cannot please God. If the Powers of their Souls and parts of their Bodies be still the same, if their understandings be as dark as ever, if their wills be as stubborn as ever, if their affections be as carnal and earthly as ever; If their Eyes, Ears, Tongues, Hands, and Feet be as forward to sin as ever, they cannot please God: If therefore you would please God, you must not rest satisfied in that Estate wherein you were Born, and wherein you were Bred, and wherein you have Lived,

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You must get out of the flesh, out of your Natural estate. You must be born again, and be renewed. You must be quite another person, and be able to say, I am not I. I was darkness, but now I am light in the Lord, *Ephes. 5. 8.* I was dead, but now I am quickned, *Ephes. 2. 1.* I was such and such, but now I am washed, *1 Cor. 6. 11.* You must put off the Old man, and put on the new, *Ephes. 4. 22, 23.* You must put off bad, and put on better, if you will please God, *Col. 3. 8, 9, 10.* Old things must pass away, and all things must become new, *2 Cor. 5. 17.* You must be new Creatures, else you cannot be God-pleasers.

2. Get into Christ. We are accepted only in the beloved, *Ephes. 1. 6.* 'Tis in Christ that God is pleased with any, *Mat. 3. 17.* Accept of Christ for your Prophet, Priest and King: and God will accept of you for his Children, Spouse, Friends.

*Direct. 3.* Prize Christ and use him.

1. Prize Christ. Leave all and cleave to him, See *Psal. 45. 10, 11.* Christs Spouse must shave her head, pair her Nails, and bewail her Father and Mother:

1. Her

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1. Her Natural inbred evils and corruptions for Christs sake, and then she will please, See *Deut.* 21. 11, 12, 13. You must part with your Hair and Nails, and Fathers House, if you will so please Christ as to be his Spouse. You must rejoyce in Christ, and have no confidence in the flesh, *Phil.* 3. 3. and say as, *Isa.* 45. 24. *In the Lord I have righteousness and strength*, if you will please God. Count all things but Loss and Dung in comparison of Christ. *Phil.* 3. 8. If Christ be not precious in your Eyes, you will be but vile in Gods; but if Christ be prized, God will be pleased. Sell all you have, and buy this Pearl. *Mat.* 13. 46 This will please God.

2. Use Christ. *It hath pleased the Father, that in him all fulness should dwell* *Col.* 1. 19. for our use; that of his fulness we might receive what we want, *Job.* 1. 16. Seeing God has made Christ for use, you cannot please God unless you make use of Christ. The Ark by *Noah* was made for use, and so was the Brazen Serpent by *Moses*; had neither been made use of, God would not have been well pleased. To make use of Christ for the

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end and purposes for which God has made him, is the way to please him. *God has made Christ unto us Wisdom, Righteousness, Sanctification, and Redemption, 1 Cor. 1. 30.* Now to go to Christ to be cured of our folly, to be cleared from our guilt, to be cleansed from our filth, to be redeemed out of bondage, is the way to please God; but if Christ be made light of, and not made use of, God will be displeased not a little, *Matth. 22. 5, 7. Christ is meat and drink, John 6. 55.* feed on him by Faith; *Christ is rayment, put him on, Rom. 13. 14. Christ is the foundation, 1 Cor. 3. 11.* build upon him; *Christ is the Rock, 1 Cor. 10. 4.* secure your selves in the clefts of it, *Cant. 2. 14. Christ is the Fountain opened for sin, and for uncleanness, Zech. 13. 1.* wash your selves in it. *Christ is the true Light, John 8. 12.* come to it, and follow it. *Christ is an Apple tree, Cant. 2. 3.* sit under the shadow of it with delight, and eat of the fruit thereof. This will please God to see his Son so much honoured by being so much used, *John 12. 26.*

*Direct. 4.* Live by Faith, *Habak. 2. 4.*  
Walk by faith and not by sight, *2 Cor. 5. 7.*  
Look



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Look to the things not seen, 2 Cor. 4. 18. This will please God. *Enoch* had this Testimony, *that he pleased God*, Heb. 11. 5. and 'twas by faith, for Heb. 11. 6. *without faith 'tis impossible to please God*. Act faith in the power of God, as *Abraham* did, Rom. 4. 21. Heb. 11. 19. and in the faithfulness of God, as *Sarah* did, Heb. 11. 11. This will please God. Be fully perswaded that what God hath promised, he is able and faithful to perform; This will please God. *Trust in God at all times*, Psal. 62. 8. *Cast your burden upon him*, Psal. 55. 22. *Thy care on him*, 1 Pet. 5. 7. *Be careful for nothing*, Phil. 4. 6. *but in every thing by prayer and supplication with thanksgiving, let your requests be made known to God*; This will please God. See what a blessing God has promised to such, Jer. 17. 7. 8.

*Direct. 5.* Labour to be like God and Christ, if you would please him: for liking, is founded in likeness; and complacency, in conformity: *What fellowship hath righteousness with unrighteousness? or what communion hath light with darkness?* 2 Cor. 6. 14. *Be ye holy as God is holy*, 1 Pet. 1. 16. *and mercifull as he is*, Luke 6. 36.

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*Direct. 6.* Be not like the world. Come out from among them, and I will receive you, and be so well pleased with you, that I will be a Father to you, and you shall be my sons and daughters, 2 Cor. 6. 17, 18. *Come thou, and all thy house,* sayes God to Noah, Gen. 7. 1. *into the Ark,* I am well pleased with thee, and I will take care of thee, and gives this for the Reason; *For thee have I seen righteous in this generation,* called by St. Peter, *The world of the ungodly,* 2 Pet. 2. 5. This Noah found grace in the eyes of the Lord, Gen. 6. 8. God saved him, 2 Pet. 2. 5. To be blameless and harmless without rebuke, in the midst of a crooked and perverse Nation; and to shine as lights among them, this will please God, Phil. 2. 15. *Walk not as other Gentiles walk in the vanity of their minds,* Eph. 4. 17. *Sleep not as do others,* 1 Thes. 5. 6. *Conform not to this world,* Rom. 12. 2. *Have no fellowship with the unfruitful works of darkness, but rather reprove them,* Eph. 5. 11. This will be acceptable to the Lord. What care God took of Lot, who was righteous, in wicked Sodom, see Gen. 19. 16, 22.

*Direct.*

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*Dir. 7.* Be mourners for your own sins, and the sins of others. The sacrifices of God are a broken spirit, wounded for sin; *a broken and a contrite heart, O God, thou wilt not despise, but accept, Psal. 51. 17.* God will restore comfort to his mourners, *Isa. 57. 18.* These mourners in *Zion*, and for *Zion*, *Isa. 61. 3. & 66. 10.* who mourn for the desolation of *Zion*, and for their own sins and the sins of others, as the procuring causes thereof, these are the persons that please God, so that he takes double care of them in evil times, *Ezek. 9. 4, 6.* and pronounces them blessed, and promises that they shall be comforted, *Mat. 5. 4.*

*Dir. 8.* Walk uprightly, order your conversation aright, without guile and hypocrisie; in simplicity and godly sincerity have your conversations, doing all your duties, to please God, and not for by-respects: With this God will be so well pleased, that he will be to you a Sun and a Shield, that he will give you Grace and Glory, that he will with-hold no good thing from you, *Psal. 84. 11. Prov. 2. 7.* He will shew you his salvation, *Psal. 50. 23.* God will give him a prospect of heaven here, and hereafter a full fruition of it; and no wonder,

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der, for you are his delight, *Prov. 11. 20.* Such as are upright in their way are his delight: and what will not a man do for such in whom he delights? Read *Esther 6. 6.*

*Dir. 9.* Make the Christian Sabbath your delight; be glad and rejoyce in it. This will so please the Lord, that he will cause you to ride upon the high places of the earth; yea, upon the heights of heaven, where thou shalt keep an everlasting Sabbath; and feed you with the heritage of Jacob your Father; not only with the good things of the earthly Canaan, but with the good things of the heavenly; of which the earthly was a type; with heavenly Manna, such food as eye hath not seen, ear heard, or mouth of natural man ever tasted. This you may build upon, for the mouth of the Lord hath spoken it, *Isa. 58. 13, 14.* If you keep the Sabbath, and chuse the things that please God, *Isa. 56. 4.* God will be so well pleased, as to give you,  
 1. A place in his House: *v. 5.* And a door-keepers place in Gods house is worth the having, *Psal. 84. 10.* A place in Gods house, is that one thing which David was so earnest for, *Psal. 27. 4.* 2. A Name better then of sons and daughters of Princes;  
 ces;

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ees; even prerogative royal, that heavenly honour to be *the sons and daughters of God*, 2 Cor. 6. 18. John 1. 12. And so to be called. 1 John 3 1. To have both the comfort and the credit of it; for *if sons, then heirs*, Rom. 8. 16, 17. 3. And *make them joyful in his house of Prayer*, ver. 7. By their free access unto him, and good success in all their suits. 4. And *accept their sacrifices*, ver. 7. Their sacrifices of Prayer, Praise, Alms and Obedience, shall be accepted through Christ, who is the true Altar that sanctifieth all that is offered on it, Heb. 13. 10, 15. Rev. 3. 4.

*Dir.* 10. Watch at Wisdoms gates daily; wait at the posts of her doors, Prov. 8. 34, 35. And there you shall find life, Isa. 55. 3. And obtain the favour of God, which is better then life. There the Lord will meet you, and bless you, Exod. 20. 24. There he will teach you, Isa. 2. 3. And there he will accept you, Ezek. 20. 40. There you give him your loves, Cant. 7. 12. And there he will give you his Loves. If he sup with you, you shall sup with him, Rev. 3. 20. There you may get Faith more precious then Gold, Rom. 10. 17. There you may have a call to the obtaining of the glory

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glory of our Lord Jesus Christ, 2 *Thef.* 2.  
14.

*Dir.* 11. Pray continually. This pleases God. *The prayer of the upright is his delight*, Prov. 15. 8. 'Tis sweet unto him, Cant. 2. 14. *He will be nigh to them that call upon him in truth*, Psal. 145. 18. Daniel's praying pleased God; as appears by the event. *Prayers come up for a memorial before God*, Acts 10. 4. God is so well pleased with prayer, that he will never turn it away, Psal. 66. 20.

*Dir.* 12. Meditate on Gods Law day and night. Shew thy love to God and it thereby, as David did, Psal. 119. 97. *O how I love thy Law, it is my meditation all the day*. Let it be yours also, and God will make you like a tree planted by the rivers of water, that bringeth forth his fruit in his season, and whose leaf shall not wither, and whatsoever you do shall prosper, Psal. 1. 2, 3.

*Dir.* 13. Worship God in spirit and in truth: Sure this is pleasing to him; for *the Father seeketh such to worship him*, Joh. 4. 23. He is greatly delighted with such worship. *God loveth the gates of Zion more than all the dwellings of Jacob*, Psal. 87. 2.

The

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The gates of *Zion*, the place of his worship, which he had chosen to dwell in, more then all the Towns and Cities else which he had given *Jacob* to dwell in. 'Tis not all worship that God is so delighted with; some worship is an abomination to him. God complains of those that draw nigh to him with their mouths, when their hearts are far from him, *Isa.* 29. 13. *Mat.* 15. 8. 'Tis the heart God calls for, *Prov.* 23. 26. and truth in the inward parts, that God desires, *Psal.* 51. 6. 'Tis worship in spirit and truth that pleases God.

*Dir.* 14. Love God heartily, and seek him early. God loves them that love him, *Prov.* 8. 17. and will shew it, *John* 14. 21, 23. *He that hath my Commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest my self to him, and we will come and make our abode with him.* Obedience to this first and great command of loving God, is more then all whole burnt offerings and sacrifices, *Mark* 12. 33. Therefore for certain it pleases God. *Delight thy self in the Lord, and he will give thee the desires of thy heart,* *Psal.* 37. 4. And let the desire of thy soul  
be

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be to his name, and to the remembrance of him. With thy spirit seek him early, *Isa.* 26. 8, 9. and he will be found of thee, *Jer.* 29. 13.

*Dir.* 15. Fear God greatly, as *Obadiab* did, *1 Kings* 18. 3. On such the Sun of righteousness will shine, *Mal.* 4. 2. *The Lord will fulfil the desires of them that fear him; he also will hear their cry, and will save them,* *Psal.* 145. 19.

*Dir.* 16. Chuse to suffer rather then to sin. This was *Moses's* choice, *Heb.* 11. 25. *rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season.* This pleaseth God highly. Those three servants of the most high God, *Dan.* 3. who did chuse to burn to ashes, rather then to bow to an Image, God was so well pleased with, that he restrained the fire from burning of them. *Daniel* chuses to be torn to pieces, rather then not to pray, *Dan.* 6. and God was so well pleased with his choice, that he shuts the mouths of the Lions, that they hurt him not, *v.* 22. God also was so well pleased with the Martyrs choyce of sufferings rather then of sinning, that he so wrought for many of them; that they felt little or no pain. *Baynam;* one  
of



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of our English Martyrs, in the midst of flames, with arms and legs half consumed, uttered these words ; *O ye Papiſts ! behold, ye look for miracles ; here now ye may ſee a miracle : for in this fire I feel no more pain, then if I were in a Bed of Down ; but it is to me as a Bed of Roſes.*

*Dir. 17.* Get a meek and a quiet ſpirit : This is in the ſight of God an ornament of great price, *1 Pet. 3. 4.* But a froward heart is an abomination to God, *Prov. 11. 20.* *Moses* had this commendation, that he was very meek above all the men which were upon the face of the earth, *Numb. 12. 3.* God takes his part , and appears for him, *Num. 12. 2, 4.* *Moses* is deaf and dumb, but God hears and calls ſuddenly about the wrong done to *Moses*. And what a good end did God make with patient *Job*? *Jam. 5. 11.*

*Dir. 18.* Be zealous, hot, fervent in ſpirit, ſerving the Lord, *Rom. 12. 11.* God cannot away with lukewarmneſs: lukewarm *Laodicea* he loaths, *Rev. 3. 16.* but zealous *Phineas* he loves, *Num. 25. 11, 12, 13.* *Pſal. 106. 30.* Be fervent in prayer, ſwift to hear, ſtrict in the obſervation of the Sabbath ; be ſtrong in faith, weep bitterly

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terly for sin. This heat in duty, will please God.

Do justly. This pleases God, *Mic.* 6.8. more then thousands of Rams. To do judgment and justice, to judge the cause of the poor and needy, is the way to have it be well with us, *Jer.* 22. 15, 16. The just and righteous God hates injustice, *Zech.* 8. 17. Doing justice and judgment, is the way of the Lord, *Gen.* 18. 19. And sure he is well pleased with those that walk in his way.

*Dir.* 20. Love mercy. This also pleases God. To do good and communicate, forget not; for with such sacrifice God is well pleased, *Heb.* 13. 16. 'Tis an odour of a sweet smell, a sacrifice acceptable, well pleasing to God, *Phil.* 4. 18. Christ is so well pleased with it, that he takes it as done to himself, *Mat.* 25. 34, 35, 36. And the contrary, shewing no mercy, he takes so ill, that he threatens, *Jam.* 2. 13. He shall have judgment without mercy, that hath shewed no mercy.

*Dir.* 21. Walk humbly. To such an one God will look, *Isa.* 66. 2. yea, God will dwell with the humble, and revive the humble, *Isa.* 57. 15. God resisteth the proud,

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proud, but giveth grace to the humble,  
*Jam. 4. 6.* And if he give them grace, sure  
he will give them glory.

*Dir. 22.* Be fruitful in every good work.  
This pleases God. The earth that brings  
forth herbs meet for them by whom it is  
dressed, receiveth blessing from God, *Heb.*  
*6. 7.* *I am come into my Garden, my Sister,*  
*my Spouse:* Now there is such pleasant  
fruit there, I cannot keep away. He is so  
well pleased with the fruit he finds, that he  
gathers, eats and drinks, *Cant. 5. 1.*

A fruitful Vine pleaseth the Dresser.

A fruitful Tree the Planter.

A fruitful Field the Husbandman.

And a fruitful Christian pleaseth God  
much more.

*Dir. 23.* Be thankful. This pleaseth  
the Lord, *Psal. 69. 30, 31.* *I will praise the*  
*name of the Lord with a song, and will mag-*  
*nifie him with thanksgiving. v. 30.* This al-  
so shall please the Lord better then an Oxe or  
Bullock that hath horns and hoofs. *v. 31.*  
This rendring the Calves of our lips, *Hos.*  
*14. 2.* is very pleasing to God, when offer-  
ed up by Christ. By him therefore let us of-  
fer the sacrifice of praise to God continually,  
that is the fruit of our lips, giving thank,  
to

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to his Name, *Heb. 13. 15.* *He that offereth praise, glorifieth me*, saies God, *Psal 50.* Alwaies provided that the praise be cordial and real, as well as oral; provided that there be estimation of benefits, and retribution for them, as well as recognition of them.

And now beloved, I must take my leave of you, and what more or better can I wish or desire for you then this gracious presence of God. The Lord be with you all. The Lord be with you little children, and incline your hearts to learn *Solomons* lesson which his father taught him, *1 Chron. 28. 9. viz.* *To know the God of your Fathers, and to serve him with a perfect heart, and a willing mind: for the Lord seareth all hearts, and understandeth all the imaginations of the thoughts*, if you seek him, he will be found of you, but if you forsake him, he will cast you off for ever: and for this end, The Lord be with you, and incline your hearts whilst you are Children, to know, as *Timothy* did from a Child, the Holy Scriptures, which are able to make you wise unto salvation through faith which is in Christ Jesus, *2 Tim. 3. 15.* and perswade you to continue

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tinue in the things which you have learned, and have been assured of, knowing of whom you have learned them, *2 Tim. 3. 14.*

The Lord be with you young men, and incline your hearts to remember your Creatour in the dayes of your youth, as you are commanded, *Eccles. 12. 1.* and to be kind to him in your youth, *Jer. 2. 2.* that he may another day say to you, *I remember the kindness of your youth.*

The Lord be with you to be the guide of your youth, *Jer. 3. 4.* and to teach you from your youth, as he did *David, Psal. 71. 17.*

The Lord be with you, that you may with *Obadiah* fear the Lord from your youth, *1 King. 18. 12.* and that you may flee youthful lusts, as you are commanded, *2 Tim. 2. 22.*

The Lord be with you, and be your hope and trust from your youth, as he was *David's*, *Psal. 71. 5.* and make you sober minded, as you are exhorted to be, *Tit. 2. 6.*

The Lord be with you, and cause you to grow up as plants in your youth, *Psal. 144. 12.* That you may never complain, as *Job* chap. 13. 26. *Thou hast made me possess the sins of my youth.* And that you may not be forced to pray as *David*, *Remember not against*

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*against me the sins of my youth, Psal. 25. 7. nor lie down in shame because of the sins of your youth, as they, Jer. 3. 25. and that in your age, you may not find your bones full of the sins of your youth, Job 20. 11.*

The Lord be with you Aged men, to make you sober, grave, temperate, to make you sound in the faith, sound in charity, in patience, as you are taught to be, *Tit. 2. 2.*

The Lord be with you young women, to make you such as you are taught to be, *Tit. 2. 4. viz.* Sober, and to love your Husbands, and your children, and to be discreet, chaste, keepers at home, good, obedient to your own Husbands, that the word of God be not blasphemed, and that your Husbands beholding your chaste conversation coupled with fear, may be won by it, *1 Pet. 3. 1, 2.*

The Lord be with you and deliver you from all unchaste thoughts, words, and actions, and make you careful to preserve your own and your neighbours chastity in heart, speech, and behaviour. This prayer for you is not without need; too much unchaste behaviour is to be seen in our Congregations. I cannot think that the exposing of your naked backs and breasts to the  
view

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view of all, can consist with chastity of heart. I wish that some or other would do that office for you, that *Shem* and *Japheth* did for their father, *Gen.* 9. 23. and cast at least a Scarf or Handkerchief over your naked necks, backs and breasts.

The Lord be with you aged women, that you may be such as you are required to be, *Tit.* 2. 3. That you may be in behaviour as becometh holiness, not false accusers, not given to much wine, Teachers of good things.

The Lord be with you widowes, to cause you to trust in God, as 'tis your duty, *Jer.* 49. 11. and continue in prayer and supplications night and day, *1 Tim.* 5. 5.

The Lord be with you Parents, That you may bring up your children *in the nurture and admonition of the Lord*, *Ephes.* 6. 4. and that you may not provoke them to anger lest they be discouraged, *Col.* 3. 21.

The Lord be with you Children, that you may obey your Parents *in the Lord*, and honour them, that it may be well with you, and that you may live long in the earth, *Ephes.* 6. 1, 2, 3.

The Lord be with you Masters, that you may give unto your Servants, that which  
is

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is just and equal, Col. 4. 1. and forbear threatening, knowing that your Master also is in Heaven, neither is there respect of persons with him, Ephes. 6. 9.

The Lord be with you Servants, that you may be obedient to them that are your Masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ, not with eye-service as men-pleasers, but as the servants of Christ, doing the will of God from the heart, Ephes. 6. 5, 6. Knowing that of the Lord ye shall receive the reward of the Inheritance, for ye serve the Lord Christ, Col. 3. 24.

Yea, the Lord be with you, that you may be subject not only to the good and gentle, but also to the froward: for this is thank-worthy, if for conscience towards God, you endure grief, suffering wrongfully; and acceptable with God, if when you do well, and suffer for it, you take it patiently, 1 Pet. 2. 18, 19, 20.

The Lord be with you Husbands, that you may love your wives, and not be bitter against them, Col. 3. 19. And that you may dwell with them according to knowledge, giving honour unto them, as unto the weaker vessels, and as being heirs together of the  
grace



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grace of life, that your prayers be not hindered, 1 Pet. 3. 7.

The Lord be with you wives, that you may be in subjection to your own husbands; that if any obey not the word, they may be won by your conversation, while they behold your chaste conversation coupled with fear; and that your adorning may not be with outward adorning, of plaiting the hair, and of wearing of Gold, or of putting on of apparel, but that it may be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price, 1 Pet. 3. 1, 2, 3, 4.

The Lord be with you poor: (and my request for you is double.)

1. That you may be poor in spirit, and so blessed, that yours may be the kingdom of heaven, Mat. 5. 3.

2. That you may be rich in faith, Jam. 2. 5. by which God has promised the just shall live, Hab. 2. 4.

The Lord be with you Rich, that you may not be high-minded, nor trust in uncertain Riches, but in the living God, who giveth us richly all things to enjoy, 1 Tim. 6. 17.

The Lord be with you, that you may do

L

good

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*Good, that you may be rich in good works,  
ready to distribute, willing to communicate,  
that you may lay up in store for your selves, a  
good foundation, against the time to come,  
that you may lay hold on eternal life, 1 Tim.  
6. 18, 19.*

The Lord be with you young Disciples,  
that having put your hands to the plough you  
may not look back, lest you prove not fit for the  
kingdom of God, Luk. 9. 92.

The Lord be with you old Disciples, that  
you may bring forth much good fruit, and  
be fat and flourishing, Psal. 62. 14.

The Lord be with you All, to deal well  
with you,

To hear your Prayers,

To direct your steps,

To give you rest,

To provide you necessities,

To protect your persons,

To prevent trouble, or to deliver out  
of it.

To assist in work,

To support under burdens,

To disappoint enemies,

To Animate again't fear,

To comfort in tribulations,

To correct if need be,

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To encline your hearts to God,  
To give you wisdom,  
To help you to finish your works, and  
to effect difficult undertakings,  
To hold you by your right hand,  
To put a difference between you, and  
those that serve him not.

The Lord be with you All,

1. With All of All of you.

1. With your Hearts.

1. To circumcise them, *Deut.* 30. 6.

2. To write his Law in them, *Heb.* 8. 10.

3. To new make them, *Ezek.* 36. 26.

4. To soften them, *Ezek.* 36. 26.

5. To strengthen them, *Psal.* 31. 24. according to his promise.

6. To unite them, *Psal.* 86. 11.

7. To enlarge them, *Psal.* 119. 32.

8. To encline them to him and his Testimonies, *1 King.* 8. 58. *Psal.* 119. 36.

9. To create them clean, *Psal.* 51. 10.

10. To put gladness into them, *Psal.* 47.

2. With your heads,

1. To lift them up, *Psal.* 3. 3.

2. To make them waters, *Jer.* 9. 1.

3. With your eyes,

1. To open them that you may behold  
wonderous things out of Gods Law, *Psal.*

119. 18.

L. 2

2. To

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2. To turn them away from beholding vanity, *Psal.* 119. 37.

4. With your ears,

1. To open them, *Psal.* 40. 6.

2. To cause them to hear the word behind them, *Isa.* 30. 21.

5. With your mouthes.

1. To satisfie them with good things, *Psal.* 103. 5.

2. That a deceitful tongue may not be found in them, *Zeph.* 3. 13.

6. With your hands,

To hold them, *Isa.* 41. 13. & 42. 6.

7. With your feet,

To keep them, 1 *Sam.* 1. 9.

1. The Lord be with you All,

2. At all times.

1. In the Morning, when you awake that you may awake with God, *Psal.* 139. 18. *Psal.* 55. 17.

2. At noon, when you go to meat, *Psal.* 55. 17.

3. At evening, when you go to bed, *Psal.* 55. 17. This was *Dauids* practice: Evening, and Morning, and at Noon will I pray and cry aloud, and not in vain, for it followes, and he shall hear my voice.

4. The Lord be with you even at midnight,

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night, and in the night watches, that even :  
then you may meditate on Gods word and  
give thanks after the example of *David*,  
*Psal.* 119. 62. & 63. 6. 119. 148.

5. On the week dayes, that you may do  
your work, and all your work on them, as  
you are Comanded, *Exod.* 20. 9.

6. On the Lords day, that you may keep  
it holy, and call it a delight, The holy of the  
Lord, Honourable; not doing your own  
wayes, nor finding your own pleasure, nor  
speaking your own words, *Isa.* 58. 13, 14.

The Lord be with you All,

3. In All places. In the clofet, in the family.  
In the shop, in the field, In Bed, at Board.

In the Clofet, to make you serious.

In the family, to make you profitable.

In the shop, to awe you.

In the field, to preserve you.

In bed, to refresh you.

At Board, to satisfie you.

The Lord be with you All.

4. In all estates and conditions, in adversi-  
ty and prosperity, in sickness and health, in  
poverty, and Riches.

In Adversity, that you may consider,  
*Eccles.* 7. 14.

In prosperity, that you may rejoyce,  
*Eccles.* 7. 14.

In

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In sickness, to make your bed, *Psal.* 41. 3.

In health, to make you thankful, *Psal.* 103. 3.

In poverty, to make you contented, *Heb.* 13. 5. *1 Tim.* 6. 8.

In Riches, to make you lowly minded, Trusters in God, rich in good works, ready to distribute, willing to communicate, *1 Tim.* 6. 17, 18.

The Lord be with you All;

5. In all duties of Religion and holy Ordinances, in praying, reading, hearing, meditating, conferring, instructing, admonishing, exhorting, reproving, comforting.

In praying, that you may pray fervently, *Jam.* 5. 16, 17.

In reading, that you may read understandingly, *Act.* 8. 30.

In hearing, that you may hear believingly, *Heb.* 4. 2.

In meditating, that you may have satisfaction, *Psal.* 63. 5, 6.

In conferring, that you do it with affection.

In instructing, that you may do it convincingly.

In admonishing, that you may do it compassionately, *Jude* 22.

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In exhorting, that you may do it earnestly, *Heb. 10. 24.*

In reprovng that you may do it wisely.

In comforting, that you may do it mercifully.

In observing, the Sabbath, that you may observe it more strictly.

In receiving the Supper, that you may receive it more worthily.

In fasting, that you may do it soul-afflictingly, soul-chasteningly, *Levit. 23. 32. Psal. 69. 10.* and life-reformingly.

The Lord be with you All,

6. In all your Civil Employments and lawful undertakings, that in All you do you may make Gods word your Rule, Gods glory your end, and the credit of the Gospel and Christian Religion your Care.

The Lord be with you,

In your Trading and dealing, that you may do as you would be done unto, *Ma. 7. 12.*

In buying and selling, that you may set God before you, buying and selling as in his presence, *Psal. 16. 8.*

In working and sitting still, that you may be heavenly minded, *Phil. 3. 20.*

In your journeying, and travelling, that you

224 GODS gracious Presence, &c.  
you may be preserved and prospered, Gen.  
24. 21.

*Finally Beloved, The Lord be with you to  
sanctifie you wholly; and I pray God your  
whole spirit, and soul and body be preserved  
blameless unto the coming of our Lord Jesus  
Christ. Amen, and Amen.*

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*F I N I S.*

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